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EDUCATIONAL REVIEW

EDITED BY

NICHOLAS MURRAY BUTLER

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		PAGE
Are our schools Prussian in origin?	ARTHUR J. JONES	271
The feeling for literature	BROTHER LEO	294
The ultimate aim of education	ROSS L. FINNEY	305
Conservation of the nation's most valuable resources	JESSE FEIRING WILLIAMS	325
An American international institute for education	WILLIAM HENRY SCHOFIELD	339

Discussion

A new training course for health instructors, Mildred C. Evans, 352.

Reviews

Gordon's Educational psychology, and Hollingworth and Poffenberger's Applied psychology, 354—Notes on new books, 356.

Notes and news

Ecclesia Docens, 358—Women in Prussian universities, 359—Iowa State Teachers College, 359.

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EDUCATIONAL REVIEW

NOVEMBER, 1918

I

ARE OUR SCHOOLS PRUSSIAN IN ORIGIN?

For nearly a century the Prussian system of education has attracted the attention of American educators. The perfection of its organization, the thoro preparation of its teachers, and the degree to which it has proved an efficient instrument for accomplishing a definite purpose have been a constant source of interest and even of admiration. Many, carried away by its very effectiveness, have advocated introducing its most important features into our own system of schools. Others, with better judgment, have pointed out the danger of any wholesale introduction of Prussian methods and ideas and have attempted to discriminate between those features that are peculiarly Prussian and others that could be so used as to assist us in accomplishing the purposes for which our schools are established.

Interest in this question has been aroused anew in the past few months by the articles of Dr. C. H. Judd in the New Republic for April 20, and in School and Society for June 29. In these articles he makes the assertion that Prussian influence is largely responsible for the undemocratic nature of our school system. Dr. Judd also gives a much more complete statement of this point of view in his brilliant study of American education, *The Evolution of a Democratic System of Education*, published as a recent volume of the Riverside Educational Monographs. Dr. Monroe has replied to Dr. Judd in two articles in School and Society, one in the issue of July 15 and the other in that of September 7.

This discussion regarding the origin and purpose of our present elementary school is not only very interesting to all students of education but involves questions of unusual importance. The real issue has been obscured by the introduction of considerable material which does not bear directly upon the question. Dr Judd's main contention, which he states so clearly in the monograph referred to, is the need for a reorganization of our school system. This need is a fact and is in no way dependent upon the origin of the elementary school. The personal bias which all loyal Americans are likely to have at present against anything Prussian should not and will not influence us in the investigation of the particular question under discussion. Our desire is merely to determine the facts in the case.

The writer of the present article has hesitated, for some time, to break into the discussion but feels that the occasion demands a fair presentation of all available data bearing on the question, in order that we may reach a trustworthy conclusion.

It would be helpful if we could have, before we begin the discussion, a clear and exact statement of the real question at issue. To this end it may be well to examine the statements made by Dr. Judd in the articles referred to above. For convenience of reference, quotations from these articles are given here. In selecting the quotations every effort has been used to make such a selection as would represent the ideas of Dr. Judd.

"...The natural evolution of the American school system was interrupted, between 1830 and 1850, by the importation of the *Volksschule* from Prussia." ".....the Prussian example was influential in determining the direction taken by our educational leaders of that period." "The continuity between the common school and the upper school is a unique and an important characteristic of our system."[1] "The organization of the elementary school on the plan of the *Volksschule* has caused a breach between our upper

[1] "Shall We Continue to Imitate Prussia?" Charles H. Judd, School and Society, June 29, 1918, p. 751–753.

and lower schools." "....We must get rid of an eight-year, rudimentary vernacular school." "The limiting influence of the *Volksschule* has hampered the normal development of our education. Our elementary school has been bound by the tradition that its instruction is strictly rudimentary." "For more than half a century we have harbored this borrowed institution and have tried to use it for the purpose of a democracy. We have failed conspicuously. The eight-year school which teaches only rudimentary subjects and only the vernacular is not at home in the United States and never will be."[2]

Dr. Judd's position apparently is as follows:

1. Previous to 1830 there were democratizing influences apparent in our public schools which, if allowed to work themselves out, would have resulted in a system more nearly suited to our needs than the one we now have. Specifically it would have resulted in a school which gave less time to the purely rudimentary subjects, say six years; where more advanced subjects, such as higher mathematics and a foreign language, would be begun earlier and where there was complete continuity between the work of the lower and the upper school.

2. Between 1830 and 1850 the influence of the Prussian *Volksschule* upon our educational leaders interfered with this natural development.

3. The elementary school that resulted was in all essential characteristics similar to the Prussian *Volksschule*.

4. This school was unsuited to the needs of a democracy, because it was a borrowed institution, founded for a specific purpose in an autocracy.

Dr. Judd does not state fully and specifically what the democratic tendencies were that were apparent in our schools before Prussian influence nor when and where they appeared. He does mention the academy; he also evidently has in mind a tendency toward "continuity between the common school and the upper school," for he speaks of the

[2] Prussia and Our Schools. Charles H. Judd, The New Republic, April 20, 1918, p. 347–349.

introduction of the *Volksschule* as having "caused a breach between our upper and lower schools."

It would also be helpful to know exactly what characteristic of our present elementary school he regards as essentially Prussian. A study of the quotations given will reveal some of the more important of these: Eight year, rudimentary, vernacular, complete in itself, that is, not leading directly to, or preparing for the upper school.

In the highly instructive monograph by Mr. Bunker,[3] to which Dr. Judd refers, we find other statements which may be added to these:

"The practise of segregating children of the same age and of the same attainment into grades or years and grouping together the first eight to form the elementary division had its beginning with us in the third and fourth decades of the nineteenth century. In its essential features the plan was borrowed from Germany, where, at the time of its introduction into America, it was rapidly becoming the universal plan of school organization, and where it had evolved during three centuries of educational discussion and practise" (p. 19).

Quoting from Horace Mann, "The first element of superiority in a Prussian school, and one whose influence extends thruout the whole subsequent course of instruction, consists in the proper classification of the scholars. In all places where the numbers are sufficiently large to allow it the children are divided according to ages and attainments, and a single teacher has charge only of a single class or of as small a number of classes as is practicable" (p. 25). The feature prominent here is, grading or classification, with one teacher to a class and a room to each class as far as practicable.

Bringing the various statements together, we may say that these characteristics were as follows:

1. Purpose: A school for boys and girls between the ages of 7 and 14, who did not intend to take further work, or a school the general plan and curriculum of which were arranged

[3] The Reorganization of the Public School System. F. F. Bunker, U. S. Bur. of Ed., *Bull.* 8, 1916.

as tho the pupils did not intend to take further work; that is a school for the common people.

2. Classification and grading: eight or nine grades with, usually, each grade requiring a year's work.

3. Relationship to higher school: no continuity between the common or elementary school and the higher or secondary school.

4. Curriculum: a meager curriculum with no foreign language, no higher mathematics and little science.

On pages 27 and 28 Mr. Bunker gives a list of the features in the Prussian system which American educators were seeking to introduce:

1. Compulsory school attendance
2. Trained teachers
3. Efficient system of supervision
4. Reasonable salaries
5. Higher social place for teachers
6. Graded schools (away from subdivisions into small units and toward consolidation into larger units to make grading possible)
7. Better school buildings, with one room for each class.

It will be helpful to keep these specific points in mind in our discussion.

Even a cursory examination of the evidence presented by Mr. Bunker clearly shows that the case for Prussian influence is a very strong one and can not lightly be dismist. The fact of Prussian influence during the period from 1830 to 1850, no one would deny, the only question is one of the amount of such influence, of its concrete results, and the determination of what particular ones were undemocratic.

Dr. Judd confines his specific statements of the effect of the Prussian influence, for the most part, to the Middle Western States and indicates only by inference the effect upon New England. Mr. Bunker is more specific upon this point but is not nearly so convincing when he speaks of the effect upon New England as when he is discussing the other sections of the country.

The object of the present article is to present some facts regarding the condition of the schools in New England from 1789 to 1830 and to trace some of the significant fea-

tures of the development of these schools up to 1850 or 1860. These facts should throw light upon the tendencies which were at work before Prussian influence was felt and should indicate what changes were produced at the time of this influence or because of it.

First let us call to mind the purpose and character of the elementary school previous to 1830. It hardly seems necessary to recall the character of the early colonial elementary school. From the time when it was made compulsory in Massachussetts Bay Colony, in 1647, it was most distinctly a school for the common people. Its purpose was to give the rudiments of an education to those children between the ages of 7 and 14 who did not expect to go to college. The other school, the Latin grammar school, was to furnish the preliminary training for ministers, primarily: that is, it was a school for the training of leaders as contrasted with the elementary school, a school for the common people. Here we see the European autocratic, dual system in a very pronounced form. There is every reason to believe that this plan and purpose characterized the elementary school down to the beginning of the nineteenth century at least. Assuming that this is generally accepted, let us examine more carefully into the character of these schools from 1790 to 1830, or up to the time when the Prussian influence began to be felt.

Mr. Bunker[4] gives a brief description of the system of schools that was inaugurated in Boston in 1790 together with an excerpt from the proceedings of the Town Meeting of October 16, 1789, quoted from Barnard. The character and purpose of the change then made would have been much clearer if he had described the schools just before the change was made. He also either overlooked or failed to include one important item regarding the organization of the schools after the change was made.

Excerpts from another account of the system of schools then inaugurated are here given. In all essential respects the two accounts agree, but the description given by Mr.

[4] *Op. Cit.*, p. 28, 29.

Fowle adds many points that are essential to the proper understanding of the situation.

Memoir of Caleb Bingham
(With notices of the public schools of Boston prior to 1800)
William B. Fowle
Barnard's American Journal of Education, v. 5, p. 325–349

The main purpose of Mr. Bingham in going to Boston was to establish a school for girls. "...Girls of every town in the state were allowed and expected to attend the village schools, but no public provision seems to have been made for their instruction in the metropolis. ....All the public teachers who opened private schools were uneducated men, selected for their skill in penmanship and the elements of arithmetic. The schools were called writing schools; and altho reading and spelling were also taught in them, this instruction was only incidental, being carried on, we can not say 'attended to,' while the teachers were working or mending pens preparatory to the regular writing lesson" (p. 327). "This had probably been the state of things for more than a century, and, at the advent of Mr. Bingham, there were only two such schools, while there were two others devoted exclusively to the study of Latin and Greek, altho the pupils of these latter schools hardly numbered one tenth of the others."

There was a strong demand that schools be provided for girls. The simplest plan—that of opening the present school for girls—was rejected because it would mean that the incompetent writing teachers would remain, or it would involve the dismissal of all the writing teachers; this the committee did not dare do. They, therefore, adopted a new plan. "The new plan was to institute three new schools to be called Reading Schools, in which reading, spelling, grammar and perhaps geography should be taught by masters to be appointed; the two old writing schools to be continued, a new one to be established, and one of the Latin schools to be abolished." At first no suitable buildings being available, these two types of schools were held in separate buildings. The same pupils attended the reading school

half a day and the writing school the other half. Each reading school had its corresponding writing school. The boys attended one type of school one half day and the girls the other type of school at the same time, thus alternating in attendance. "This system was continued, essentially, for more than half a century..... Even when the town built new schoolhouses, the upper room was devoted to the reading school and the lower one to the writing school, the masters never changing rooms, and the boys and girls alternating as before.....As no provision was made in the reading schools for any exercise in writing, no such exercise was required there..... The writer (Mr. Fowle) past thru an entire course in the Boston schools, and was never required to write a sentence or a word of English!" (p. 328).

The new system went into operation on January 4, 1790. The Latin school was reduced to four classes or years.

"Boys had been admitted to the Latin school at the early age of seven years, on the mistaken idea that the very young are best qualified to learn a dead language, as they undoubtedly are to learn a spoken one. The age was increased to ten years by the new system, but, as before, no provision was made in the Latin school for their instruction in English, in penmanship, or in any of the common branches. To remedy this defect, the children in the Latin school were allowed to attend the writing schools two hours, forenoon or afternoon...." (p. 330). (This was not satisfactory.)

"Boys and girls were admitted to the writing and reading schools at seven years of age, if previously instructed in the woman schools.....The books used in the reading schools were: The *Holy Bible*, Webster's *Spelling Book*, Webster's *Third Part*, and the *Young Lady's Accidence*. *The Children's Friend* and Morse's *Geography* were allowed, not required" (p. 333). ".....it was ordered that, in the writing schools, the children should begin to learn arithmetic at eleven years of age; that at twelve they should be taught to make pens.....In the reading schools....the master heard the first and second, that is, the two highest classes, and the usher heard the two lowest" (p. 334).

According to this document there were in Boston, in 1789, two Latin schools and two writing schools. In the writing schools reading and spelling were taught only incidentally; the chief purpose of this school was the teaching of arithmetic and writing: "Instruction in reading and spelling was carried on, we can not say attended to, while the teachers were working or mending pens, preparatory to the regular writing lesson." This clearly shows the very meager nature of the curriculum. There is nothing to indicate any system of grading in the elementary school.

The new plan proposed by Mr. Bingham was for the purpose of providing schools for girls, for there were no facilities for the instruction of girls in the schools of Boston at that time. The plan was finally put into operation on January 4, 1790, and was a compromise as described above.

It is evident from this that the public schools of Boston in 1790 included a double system of, 1. Reading or English grammar schools, and, 2. The writing and arithmetic schools. These were based upon the Woman's Schools, or Dame Schools, which were private. There was, in addition, one Latin school which had been reduced to four divisions, classes or years. The reading schools evidently had four divisions and were intended for boys and girls between the ages of 7 and 14. These facts are also brought out in the description of the Boston schools given in Morse's *Geography*, Edition of 1794, p. 139.

There were seven public schools in Boston including one Latin grammar school, three English grammar schools, and three writing and arithmetic schools. "In these three English grammar schools the children of both sexes from seven to fourteen years of age are instructed in spelling, accenting, and reading the English language, both prose and verse, with propriety; also in English grammar, composition, and in the rudiments of geography. In the other three schools, the same children are taught writing and arithmetic." They attended these two types of school alternately.

It is also evident that there was a considerable enrichment of the curriculum. The following subjects were taught: reading, writing, arithmetic, language, or composition, and geography. With the exception of history, no familiar face is missing from our present elementary school family of studies.

The point made in the last paragraph of Mr. Fowle's article should not escape us. In the writing schools there were two teachers. The work evidently was somewhat graded and "the master heard the two highest classes and the usher heard the two lowest." This is the class system in distinction from the departmental plan, and was the one in use in the English High and in the Latin School up to 1867, at least. The plan used in the English High School is thus described by Mr. Philbrick:

"For ten or fifteen years past, pupils have occupied five school rooms, the whole school being assembled in the hall only on public occasions. In one room the principal has the highest class and teaches all the subjects. Each of the two submasters has half of the middle class and instructs in all the subjects. The two ushers have the lowest class and instruct in the same way."[5] This is certainly not very much unlike the plan used in many of our elementary schools today.

We have, then, in 1790, certain modifications of the old Colonial plan. Some of these may, perhaps, be called democratic tendencies. Opening the schools to girls might be considered to be one of these, but it must be remembered that, in the rest of New England, girls were usually admitted to the common schools. Allowing the pupils in the Latin School to take work for a part of the day in the reading schools might be said to be an entering wedge in the direction of a continuous system, at least away from the dual system. If so, it was not considered of sufficient importance to warrant its continuance. The other changes were in the direction of the enrichment of the curriculum and of the better grad-

[5] Barnard's American Journal of Education, Vol. 19, p. 487.

ing of the work, placing one teacher in charge of two divisions or grades.

The next date that we shall consider is 1826. It was a system which included: 1. Primary schools of four divisions each, with the third and fourth divisions each subdivided into two parts; 2. English grammar schools and writing and arithmetic schools of four divisions each. There is no absolute proof that these were yearly divisions, but the similarity to the divisions of the Latin School and the general use of the term makes it practically certain that this was the case. If so, we have here an eight year elementary school already in operation as early as 1826. This also was the case in 1818. It is, of course, not exactly the same as our present eight year course for the age of admission to the primary school was much lower—probably as low as three years. On the other hand we must not misunderstand the age of admission to the reading school and that to the English High School. These ages, seven for the reading school and twelve for the English High School, are not to be considered as average or normal ages but merely minimum ages. Pupils could not be admitted before they were seven years old and twelve years old, respectively. This plan was doubtless adopted in order to admit those who had been taught at home. It is also probably true that there was considerably greater opportunity than now for rapid advancement. There seem to be no data available which show the ages of pupils in the English High School in 1826. The following classification of pupils in the English High School in 1858 may be helpful in showing the actual practise.[6] The age of admission was twelve years as it was in 1826.

Ages	12	13	14	15	16	17
No. pupils	1	15	42	28	8	1

This indicates that the median age of admission was probably between thirteen and fourteen.

The studies in the lower schools were practically the same as in 1790. Beyond these schools we have three types

[6] Report of the School Committee of Boston, 1858, p. 52.

of secondary school: 1. The Latin School, of five divisions, admitting pupils at nine years; 2. The English High School, established in 1821, of three divisions, admitting pupils at twelve years; 3. The High School for Girls, established in 1826, of three divisions admitting at eleven years. The High School for Girls lasted only two years but the other parts of the organization persisted in Boston up to 1847.

Probably the most significant point in this scheme is the introduction of a higher school for those who were not going on to college. This most certainly is a democratic tendency of the first importance. It is worthy of note that this plan of having in the public high school a course for those not going on to college has persisted thruout the development of our high schools in spite of other influences and still remains even tho it is not as efficient as we could wish that it were.

Another important point which should be considered is that of the continuity of the system in 1826. Was the English High School more closely connected with the lower schools then than it was later or than it is now? The answer to this question would throw some light upon the statement, "the organization of the elementary school on the plan of the *Volksschule* has caused a break between our upper and our lower schools."

Looking at the outline of work given in the English High School we are compelled to admit that there are few evidences of continuity in subject matter. What there is is confined to work in English and in arithmetic. The other subjects in the high school are unrelated to those in the lower school. No opportunity is given for a foreign language except as an elective in the High School for Girls.

It is probable that the work of the English High School usually presumed the completion of the lower school; there is, however, nothing to indicate that this was absolutely necessary. The fact that no one could be admitted without examination shows that the continuity was by no means complete, nor was it as close as it is at present.

Moreover, this arrangement of work and the separation

of the Latin school from the English school was peculiar to Boston and does not represent the usual development in New England. It was caused by the persistence in the Boston plan of the old institution, the Boston Latin School.

On this account it will be interesting and helpful to compare the plan of schools in other parts of New England at the same period.

The schools in Worcester, Mass., offer a very interesting comparison. In 1823 a committee of the Centre School District, of which Samuel M. Burnside was chairman, proposed the following arrangement of schools:

1. A grammar school to be kept permanently in the Centre School House. (Latin School.)

2. A school for every necessary branch of English education, to be kept in the Centre School House for at least eight months in the year. (Grammar School for Boys.)

3. A female school to be kept in each of the other houses from April to November inclusive. (Grammar School for Girls.)

4. A third female school of a higher order than these last mentioned, to be kept for the same term near the center of the district, and to be composed of the scholars most advanced from the other female schools.[7]

This recommendation led immediately to the organization of the following systems of schools:

1. Infant schools; age of admission, three years.

2. Primary schools; to which pupils are promoted from the infant schools.

3. Second female school and English School for Boys; to which pupils are promoted from the primary schools. (Age of admission supposed to be seven years.)

4. Female High School; to which girls are promoted from the second female school.

5. Boys' Latin School; to which boys are promoted from the English School for Boys. (If boys intend to study Latin they may be admitted to the Latin School before they have completed the English School.)[8]

[7] Report of the Worcester Schools, 1832, Appendix, p. 89–92.

[8] *Ibid.*, 1872, Appendix, p. 92–99.

Exactly when this entire scheme went into effect it is difficult to determine. From the description given by Mr. Burnside in 1832,[9] it would seem that it was in operation as early as 1824.

No statement of divisions or grades in each type of school is made, but the entire plan is very similar to that in Boston. The following points should be noted:

1. Each grade of school, except the Latin school, presupposed the completion of the lower school.

2. The English School for Boys was designed to be a finishing school for boys who did not plan to go on to college, for it was to be "for every necessary branch of English education."

3. Definite provision is here made for a high school for girls. This probably antedates the similar one in Boston. From the time of its founding to the present, high school facilities have been open to girls in Worcester.

It is also worthy of note that, altho the Latin School was a definite part of the system, it did not persist, for somewhere about 1850 the high schools were combined, having a classical department and an English department.

The Town Records of Salem, Mass., show that as early as 1819 the system of schools there consisted of:

1. Primary schools: 2. Grammar schools: 3. Latin school. In 1827 an English high school was opened.

The schools of Lowell, Mass., in 1835, are described as follows:[10]

1. Primary schools for those below seven years of age.

2. Grammar School; age of admission seven years; divided into six to fourteen classes.

3. High School for "good English education" and for Latin and Greek.

The statement, six to fourteen classes, probably refers to subjects or divisions of subjects and tells little about possible grades. The high school had two departments, and, at least in 1838, admitted girls.

[9] *Proceedings of the American Institute of Instruction*, 1833, p. 10–94.

[10] *American Annals of Education*, V. 5, p. 220–223.

In spite of certain marked individual differences, the schools described have the same essential characteristics.

Reviewing the characteristics of the elementary schools in New England at the time of Prussian influence we may note the following points:

1. There were two general divisions:
   a. Primary schools.
   b. Reading and writing schools.

Beyond these were the higher schools.

2. The subjects studied were few and, with the exception of history, not essentially different in kind from those now taken in our elementary schools.

3. The subject matter was outlined by divisions or years, showing an attempt at real gradation of work.

4. The number of divisions in the two lower schools was, at least in Boston, eight, normally requiring eight years for their completion if pupils began at the lowest division. That is, the elementary school was a "common" school, designed for pupils up to fourteen years old who were not planning to go to college.

5. The pupils, at least in Boston, were somewhat classified according to attainment and, in the reading school, one teacher had charge of two grades.

6. Opportunities were given to those who were not planning to go to college, for extended work of a higher nature designed to fit them for life. However, this school was not so closely connected with the lower as to make the system an entirely continuous one.

7. There was a definite movement to provide facilities for the further education of girls.

Referring to the features which Mr. Bunker and Dr. Judd give as characteristic of the school produced by Prussian influence, we find every essential element represented by 1830, with the single exception of the form of classification, namely, one teacher to a grade. Even this would seem to be merely a natural step from the plan of having one teacher for two grades which we have found in the reading school in Boston as early as 1790.

In spite of the efforts of Horace Mann and the other educational reformers the elementary schools in New England show surprizingly little change up to the time when John Philbrick came to the Quincy Grammar School in Boston, in 1847. Mr. Bunker has shown very clearly that Philbrick, as well as Mann and others, was profoundly imprest with the efficiency of the Prussian *Volksschule* and advocated the introduction of many features seen in that type of school. It will be interesting to see the features that he actually introduced when he became principal of this school and also those that he advocated after he became superintendent of the Boston schools in 1856.

These changes introduced by Mr. Philbrick are described by Mr. Bunker on pages 28 and 29 of his monograph. As we have seen, Boston had, from 1790, two separate types of schools above the primary and below the higher schools, namely, reading schools and writing schools. Each had four divisions; the general plan is described thus: "Before the erection of the Quincy School the typical grammar building of Boston was a two-story structure, one story being used by the writing department, the other by the reading department. Each story contained one hall or schoolroom, which was generally large enough to accommodate about 180 pupils. In each room were usually three teachers, carrying on recitations at the same time. The first modification of the type came with the addition of a third story, the two upper being used as before, but the lower floor being used as a primary school. The next step was that of adding two recitation rooms to each of the two large halls or schoolrooms, thereby avoiding the confusion due to having the three teachers in one room."[11]

The principal changes which the new plan made were:

1. Combination of the reading and the writing schools into one school—the grammar school.

2. Providing one room for each teacher and one teacher for each grade. This applied only to the grammar school at first but later, about 1856, the primary schools were organ-

[11] Bunker, *Op. Cit.*, p. 29, 30.

ized on the same plan. He also released the grammar master from his teaching duties and made him principal of the combined primary-grammar school system—making a unified elementary school.

The general plan of the school system under Mr. Philbrick, as it was in 1855, is given in order to show the relationship to that in 1826.[12]

Latin School	English High School	Girls High and Normal School
1		
2		
3	Advanced Class	
4	1	Senior
5	2	Middle
6	3	Junior

Age of admission 10. Age of admission 12. Age of admission over 15 and under 19. Pupils admitted only on examination.

1, 2, 3, 4 — Grammar School

Promotions semi-annually

1, 2, 3, 4, 5, 6 — Primary School—Age of admission 5 years.

This plan reveals a seven year elementary school with age of admission placed at 5 years, thus approximating our present plan of 8 years. It will be noted that admission to all of the upper schools was by examination. The course of the Latin School was six years but bright pupils might complete it in a shorter time. The English High School had a four year course and the Girls' High and Normal, established as a Normal School in 1852, raised the age of admission to fifteen years.

The curriculum of the Latin School is very similar to that in 1826 with the exception of the introduction of English

[12] *Regulations of the Boston School Committee*, 1855, p. 47–49; 1858, p. 143, 152, 154, 156.

composition and French. The English High School curriculum shows a considerable enrichment. French, Spanish, astronomy, political economy, English literature, mechanics, engineering, chemistry and zoology were taught. In 1852 United States history was stricken from the course and added to the subjects required for admission. The Girls' High and Normal School also presents a rich and varied program. We see, as before, a mixture of different tendencies, some of which are in the direction of greater elasticity, such as greater freedom for advancement in the Latin School. The enriched curriculum, especially in the English High School, showed a definite attempt to meet the practical needs of the time, and also to prepare for intelligent citizenship.

We have already noted some of the same tendencies in the schools of Worcester, Lowell, and Salem.

The democratic spirit which prompted the founding of the high schools is well stated in the account of the founding of the high school at Springfield, Mass. This was opened in 1849, and had three departments: 1. Common English branches; 2. Higher English and mathematical branches; 3. Classical department. "The design of the school is to give to all that education, at home, which, comparatively few, and those the more wealthy, obtain for their children by sending them abroad; and with this view the same systematic and thoro course of instruction is pursued as in academies and the higher schools of learning, so that all our children after passing thru the lower schools may, if they wish and have qualified themselves for admission, enter this school and obtain such an education as will fit them for any business or station in life."[13]

Even those places where high schools had not yet been established were working toward it, and, as in the case of Charlestown (1841) and Dorchester (1847), were "making the first or highest class in the grammar school assume more and more the character of high schools." The tran-

[13] Report of the School Committee of Springfield, 1852, p. 11.

sition to the high school in these places was natural and gradual.

Following up the development of the Boston schools, we find, about the year 1868, that the grammar school course was lengthened to six grades, while the primary course remained at three. This was the result of the recommendation made by Mr. Philbrick in 1867. He said, "assuming the grammar school period to be from six to seven years, the pupils are generally eight or nine at entrance. The first thing to determine is the number of steps into which the course shall be divided, or the number of classes into which pupils shall be graded. I am inclined to adopt six as the most convenient number of steps; not, however, with the view of attempting to make the studies required in each step the exact measure of a year's work."[14] Apparently, it was not Mr. Philbrick's plan, even then, to have a hard and fast classification. He may have meant it as a protest against too great rigidity.

Whatever its purpose, it does not seem to have had much effect, for we see the yearly division becoming more and more rigid, until we find the present lock-step system by which it is very difficult for a child to complete the elementary course in less than eight years. This is undoubtedly one of the undemocratic features of our present system of schools. It seems likely that the greatest contributing cause to this was the single-teacher-to-a-grade plan, combined with a definite outlining of the work to be accomplished. We still find it much more difficult to secure flexibility in grading and promotion when we have one teacher in complete charge of a grade, or a half-grade, than when each teacher has several divisions.

The nine year elementary school which resulted, is the type of school which was in operation in Boston up to 1905 when the course was reduced to eight years. Another tendency should also be noted: the grammar school, in Boston, was considered, to some extent, as a finishing school.

[14] Barnard's *American Journal of Education*, Vol. 19 (1869), p. 476. Report of Superintendent John D. Philbrick.

In the report of the Superintendent of Public Schools for 1853, we find the following statement (p. 46): "This course of studies for the boys' schools (grammar) is not limited to the branches preparatory for admission to the Latin or the English High School.... Many can not take the three or four year course in the higher schools, and so some useful branches are placed in the grammar schools." Among the subjects included we find bookkeeping, manual of morals and natural philosophy.

Again, in the Report of the School Committee for 1872, we find (p. 14) that a complaint has been made "that boys properly qualified to enter the English High School are kept in the grammar school by teachers often until they are fifteen years old." It is possible that the development of this point of view, or better, its persistence, was due to Prussian influence, altho we have no direct evidence that such was the case.

We have described very briefly some of the significant steps in the development of the public schools in New England, from the beginning of Prussian influence in 1830, to the time when our present system of schools may be said to have been established. Many very important changes were made which have not been mentioned here, because they are so well known to all.

Referring to the list of features given on page 275, which American educators were seeking to introduce, we should remember that every reform here indicated was successfully introduced during this period. Undoubtedly the influence of Prussian practise was very potent in bringing about many of the desired changes. To these should be added the departmental plan of instruction, generally introduced into the high schools and the careful and detailed outline of the work to be accomplished in each grade of the school. Each of these seems to be due largely to the influence of the Prussian example.

The principal point for discussion here is to what extent were these reforms undemocratic; to what extent were they instruments that were unsuited to the accomplishment of

our American ideals. Obviously reforms that operated to make instruction more efficient can not be said to be undemocratic, whatever their origin, unless they show at the same time tendencies that are distinctly undemocratic.

Of the seven reforms listed above, each has contributed mightily to the efficiency of our system of education, and, further, not one of them, unless we partially except the grading of schools, has any single element in it that militates against our democratic ideals. Since this is true, we surely owe Prussia a deep debt of gratitude for her share in these reforms, even tho our present attitude toward her be anything but grateful.

The undemocratic tendencies appear, if at all, in the four characteristics of the elementary school, mentioned by Dr. Judd. They will be considered each in turn.

PURPOSE

We have already seen that the purpose of the American elementary school at the beginning of the 19th century was almost exactly the same as that of the Prussian *Volksschule*. We have also seen that this purpose, while not so apparent, perhaps, in later years, yet strangely persists at least up to 1872. While there seems to be no direct evidence that this was due directly to Prussian influence, it seems reasonably clear that the *Volksschule* idea did materially contribute to this persistence. Whether a more democratic idea would have come about sooner without such influence we can only conjecture.

CLASSIFICATION AND GRADING

From the data here given it seems clear that our present system of grading had its beginnings at least as far back as 1790, that it has had a fairly continuous development from that time to the present, and that the number of years in the course, the rigidity of grading and the single teacher to the grade, can be explained without attributing them directly to the influence of Prussian schools. Undoubtedly such influence materially aided in their development, but is not necessary in order to explain their existence. Definite

grading, systematizing the work, restricting the amount of ground to be covered by each teacher, all have greatly improved instruction, but, like efficient supervision, each has its dangers when considered from the standpoint of the interests of the individual child. It is a danger incident to organization. There can be no doubt that Prussian influence materially assisted in the organization of our school systems and, as such, contributed indirectly to the subordination of the individual child.

The stereotyped organization of our schools into eight or nine grades, while it had its beginnings in the early part of the nineteenth century, probably did not attain its complete development until well on in the eighties of the past century. The number of steps in the elementary school, while important, is not nearly so significant as rigidity in grading and promotion.

RELATIONSHIP TO HIGHER SCHOOL

Apparently, entrance to all types of schools above the elementary was by examination only, until a comparatively recent date. In this respect the system was not a continuous one. We do find an increasing tendency to insist upon the equivalent of the work of the elementary school as a requirement for admission to the English High School and the High School for Girls. The old Latin school, the autocratic survival, is the one school that shows greater flexibility in this respect, being anxious to take those who had not entirely completed the work of the lower school.

It can not be said that we have yet entirely accomplished continuity between our upper and lower schools. Whether Prussian influence contributed to this delay we can only surmise.

CURRICULUM

We have clearly shown that our present elementary curriculum dates back to 1790, at least, and that the continued tendency has been toward enrichment. It seems clear that this part of the *Volksschule* idea, at least, was not imported. There is little evidence to show that the failure

to include a foreign language and higher mathematics was due directly to Prussian influence.

Briefly summing up the points made we may safely say:

1. The New England colonists started out on their educational development with two types of schools, inherited from Europe. These were the Latin Grammar school, for the training of leaders, and a common school intended for boys (and girls) between the ages of seven and fourteen, who were not planning to go to college. This was the dual, aristocratic system of England, France and Germany. These types of schools persisted well into the nineteenth century.

2. About the beginning of the century we see certain tendencies in the direction of improvement of educational facilities and the democratizing of the schools. Among these are the better grading of schools and the establishment of English high schools and high schools for girls.

3. From about 1830, Prussian educational ideas exerted a tremendous influence upon American schools. This resulted in pronounced improvement in all aspects of school work, and operated to increase materially the efficiency of instruction and in this way promoted the democratic ideals of our own country.

4. In some respects the Prussian influence apparently retarded the complete development of a truly democratic system. This is seen most clearly in the over-organization of our schools, and in the persistence of the idea that an elementary school is a finishing school. There is no evidence to show that this latter idea was directly due to Prussian influence, nor that it ever completely dominated the purpose of the elementary school.

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II

THE FEELING FOR LITERATURE [1]

When institute lecturers run out of inspiration and educational writers vainly woo their slender and capricious muse, it is the fashion to turn upon the teacher of English and soundly berate him for his failure to impart a working knowledge of the mother tongue. At such moments we are told that even after ten or twelve years of schooling very many of our children, so far as their knowledge and use of English is concerned, are poor and miserable and cold and blind and naked. They show no spark of originality—except in spelling; to them punctuation is either a nightmare or a thing of naught; grammar—even that slight body of linguistic theory which we call English grammar—they study seemingly only to outrage and affront; while vigor and clearness and grace of style seem as far removed from their perception and use as the binomial theorem from the consciousness of an Argentine ant. What is the matter with our teaching of English? is the ever-recurring cry; and with it comes the ever-recurring charge: Our schools are not doing what they should do to make the children read and write efficiently.

Now, this is not at all a pleasant subject; the implied accusation hurts—mainly because there is so much truth behind it. And so our teachers of English and our principals and inspectors periodically examine their professional conscience, excite themselves to sorrow, often make a public confession of their pedagogical sins, and finally, as good Christians should, form a steadfast resolution of amendment. The resolution, besides being the most practical, is also the most interesting step in this penitential process; for it invariably takes the form of refurbishing old methods and adopting new ones which, when the evolution of time

[1] An address delivered before the Catholic Educational Association on July 24, 1918, at San Francisco, California.

brings about another season of penance, are cast into exterior darkness.

And so it comes to pass that in the teaching of English

"Our little systems have their day,
They have their day and cease to be."

What is wrong with our teaching of English? Every year an unflinching finger is laid upon the weak spot, and every year upon a different spot; every year enthusiasts suggest a panacea, and every year a different panacea. We must have more drill in spelling and dictation, or we must shun routine exercises because they lack spontaneity; we must give more general criticism of written work, or we must correct written work more intensively; we must analyze and condense, or we must synthesize and paraphrase; we must teach more foreign languages, or we must flee from alien tongues as from the face of a serpent; we must inculcate the principles of formal logic, or we must teach the children to think on their feet; we must widen their intellectual horizon by means of general reading, or we must discipline their minds by frowning upon literary browsing; we must have them write lavishly, or we must insist that they write little and well; we must correlate English with geography and manual training, or we must regard English as a subject that is essentially Sinn Fein. But always, so runs the implication, if we teachers of English would save our souls and our faces, we must study the mechanics of English, we must amend our methods of teaching, we must tinker the tricks of the trade.

Far be it from me to underestimate the importance of method. We need some sort and some degree of method in everything we do, from making mental prayer to knitting socks for the Belgians; but we err, and err grievously, when we make method, even the best method, the main consideration, the be-all and the end-all of endeavor. And I am quite convinced that the radical reason why our English teaching is less than fifty percent efficient, why our boys and girls have so little to show for the time they have devoted to oral and written expression, is that we have been

too practical, too utilitarian, too intent upon method; that we have so disproportionately concerned ourselves with the body of the subject that we have disregarded the claims and even the existence of its soul.

Oddly enough, we should promptly check ourselves were we to make a similar mistake in certain other things we teach. Take, for instance, the matter of politeness. To form in a boy gentlemanly traits and bearing, we don't place undue reliance on a textbook of etiquette. We don't discuss the mechanics of good breeding. We don't worship rules. Rather, we seek to instil the spirit of Christian courtesy. We strive to arouse the conviction that true politeness is founded on Christian charity, self-sacrifice and forbearance. We teach the boy to model himself on Our Lord, the world's supreme Gentleman. And we endeavor, as teachers, to be gentlemen ourselves. We now and then call attention to specific details of etiquette, but for the most part we prefer to suggest them—suggest them by our every word and tone and look and gesture, by our general carriage of body and attitude of mind.

Again, take the subject which is the paramount subject in our Catholic schools, the subject which is the real and sole justification for the existence of our educational system—religion. From time to time, and very properly, we have discussions as to the best methods of imparting a knowledge of religious truth and of forming the Christian character; sometimes, as in cities where the summer heat affects the mental operations of convention speakers, the interchange of views may even lose something of its wonted philosophic serenity. But despite differences of opinion regarding method and despite the warmth with which we state our preferences, each one of us is certain that what really matters in the teaching of religion is the character, the personality of the teacher. We agree that the fundamental aspect of the matter was grasped by the devout and relatively unlearned religious teacher whose motto was: "Since to make saints is my mission, I must be a saint myself." We gladly admit that, all else being equal, the teacher of re-

ligion who knows a great deal about biology and child psychology and dogmatic theology has an advantage over his less learned brother; but there is not one of us who, commissioned to select a teacher of religion for a given class, would prefer a biologist or a psychologist or a theologian to a zealous and unassuming saint. We all realize that the best man to teach religion is the man who lives religion, and that even tho his methods be antiquated or uncertain he is still a power in the classroom of the Catholic school because he is possest of the spirit of religion and the spirit of Jesus Christ.

And, therefore, just as the crucial question concerning the teacher of politeness is, "Has he the spirit of courtesy, has he the feeling for etiquette?" and the crucial question concerning the teacher of religion is, "Has he the spirit of devotion, has he the feeling for religion?" so, it seems to me, the crucial question concerning the teacher of English is: "Has he the spirit of art, has he the feeling for literature?" Whether he has read books about books, has written a dry paper on how to secure interest, uses the dramatic method in his teaching, insists on word-analysis, believes in the efficacy of paraphrasing—such things are relatively unimportant. But, assuming that he has a grasp of three or four general principles that underlie all teaching, he is a good teacher of English, and he must be a successful teacher of English, if he knows and loves some of the really great books of the world, if he would rather talk Shakespeare than talk gossip, if he spends more time over Dante and Calderon than he spends over his newspaper, if he would rather soar with Shelley's skylark than eat his dinner. But if he maintains or implies that *Over the Top* is a greater book than *A Tale of Two Cities*, that the solid sonnets of Mr. Walt Mason are more stimulating than the ethereal sonnets of Petrarca, that a game of bridge is more enjoyable than a wrestling-bout with Browning, that a vaudeville show is more satisfying than a presentation of *King Lear*, then, even tho he has written dismal books on how to teach English, even tho he has evolved study plans and study

outlines fearfully and wonderfully made, even tho he is able to discuss methodology so obscurely that even professors of psychology can't follow him, that man is not a fit teacher of English, not a proper breaker of literary bread. He lacks vital enthusiasm, enthusiasm that ought to be irresistable, contagious. He lacks literary taste; and tho men there be who smirk in a superior way at the mention of the old-fashioned word, let me assure you that when a teacher of English lacks taste he is not unlike the teacher of etiquette who eats peas with a knife and the teacher of religion who never says his prayers. His teaching, as Mr. H. G. Wells would say, is like grafting mummy steak on living flesh and boiling fossils for soup. He has not the spirit of art, he has not the feeling for literature.

But, it may be objected, the man thus heartlessly pictured may be a good practical teacher for all that. Maybe he does like his newspaper better than he likes Shakespeare and caviar sandwiches better than The Ring and the Book. Let us concede, even, that he nevers read a really great piece of literature at all except under compulsion. Be it so; but can't he teach grammar?

Possibly he can; but he can't—and he doesn't—teach his pupils to speak and write good English. I am reluctant to discuss what is called English grammar, for it is extremely humiliating to remember that we have to teach it at all. Teaching grammar is like drawing up a set of rules governing the use of a pocket-handkerchief. But this I know for certain: In homes and in schools where good books, great books, are read and loved and reveled in, children do not need to learn English grammar. They absorb the right use of words, just as in homes where the spirit of politeness reigns they absorb the practise of etiquette. And just as children may memorize books on good manners and remain unmannerly clowns, so they may—and do—memorize rules of grammar and continue to speak and write in a way to make the judicious grieve.

It is the soul that makes the body rich, and it is the spirit of literature, the feeling for literature, that lend clearness

and correctness and vigor and grace and urbanity to the written and the spoken word. How do children learn politeness? They absorb it. How do they learn religion—religion, I mean, as something which immediately and unceasingly affects their mode of thinking, feeling and acting? They absorb it; if a man is a creditable Catholic citizen today it is not because he captured school medals for Christian Doctrine but because he had a good pious mother. And how do children learn to speak and write good English? They absorb it; absorb it from parents who use correct and beautiful language, absorb it from teachers who have the feeling for literature; absorb it from the worth-while books which those same teachers have taught them by example to read and love and live.

Sir Frederick Leighton and Mr. John Lane, the English publisher, were one day looking at the late Aubrey Beardsley's *Yellow Book* drawings. "Ah," exclaimed Leighton, "what wonderful line, what a great artist!" And then he added, *sotto voce*, "If he could only draw." "Sir Frederick," Mr. Lane retorted, "I'm sick and tired of seeing men who can *only* draw." We have no dearth of teachers who make overmuch of methods and who experiment with the mechanics of literature. We have a copious plenty of theme theorists and spelling splitters and grammar grinders. But our English work will remain less than fifty per cent efficient, our children will continue to write haltingly and talk atrociously and read unmitigated trash, until some of the ultra-utilitarian ladies and gentlemen of the teaching profession who carry practically to the point of petrification are either converted or asphyxiated and their places are taken by men and women who have a genuine feeling for literature. We are weary unto death of seeing English teachers "who can only draw."

After all, their vaunted practicality is of an extremely near-sighted sort. They aim at quick returns, at tangible results; and they get no returns and discouraging results. They are vehement in the assertion that what counts in the teaching of English is the practical, every-day use of

the mother tongue; and to reach that end they stuff the child with theoretical knowledge. What we need are more books and fewer textbooks, more kindling, leaping forth of the cultured soul of the teacher to fire the responsive soul of the pupil, less cramming for examinations and more absorption of the spirit of life.

Our schools are designed to prepare the children, not for examinations, but for life, for well-rounded, harmoniously conceived, complete living, now and later on, here and hereafter. This human life of ours—the troubled interval between the cry of birth and the sigh of death—is so prevailingly a thing of clouds and tempests that we should welcome every ray of sunshine. We want to make our boys and girls—and eventually our men and women—as happy in this world as they can consistently be. And, next to the possession of our holy faith and participation in the life of the Church, where can we find for them a more real, a more satisfying means of happiness than in the love of books? Advisedly or not, we teach scores of things—like square root and freehand drawing and the geography of Siam—that most of our pupils will never use after they leave school, things that contribute appreciably neither to material success nor intellectual culture nor spiritual well-being; and we neglect imbuing them with the feeling for literature, a possession which will give them a fine sense of word values, which will develop and enrich their minds, which will guide them along the ways of beauty to the throne of God. Most of them will never taste the pleasures of wealth, of social distinction, of sumptuous dwellings, of travel in foreign lands, and these things we can not give them. But we can bid them to sit down to that endless feast of the spirit spread so abundantly in the world's great poems and dramas and essays and novels. We can press into their hands the golden key to the intellectual treasure hoard of all the ages, the riches wrought of the greatest minds that scanned the ways of men, the wealth that cloys not with possession and that thieves can not break thru and steal. And this noble, this Godlike office we too often fail to fill because we our-

selves are content to batten on the commonplace and the ephemeral, because we, as men and as teachers—to our shame be it said—possess not the feeling for literature.

A change can come only when our teachers and our prospective teachers get more and better literary instruction. Among our teachers—with the exception of a few old and hardened criminals—there is no lack of good-will; they want to improve the quality of their work, they are anxious to read aright the great books of the world, they are pathetically eager to acquire the feeling for literature. But they do not know how. And, unfortunately, when they attend summer schools and extension courses they may be even farther from the goal, for sometimes there sits a false prophet in the chair of Moses and the blind leads the blind. The man in any community, in any institution, who is interested in books as human documents, who brings out in his teaching of literature the worth of books and the beauty of books and the sacredness of books in their relation to life, is verily as things brought from afar and from the remotest coasts; and happy beyond reckoning are those who sit at his feet.

In the second place, it is essential that the daily regulation of our community life be so arranged—if necessary so drastically re-arranged—as to give our teachers more leisure for cultural reading. This is as important from the literary view-point as a time allotment for meditation is from the spiritual view-point. We do not expect ideal conditions, and we are content to make bricks without straw; but at least suffer us to have clay and water. And insofar as the individual teacher is permitted to arrange his own program of free time, he might well see to it that there be less frittering and fuming and fussing over non-essentials and more whole-hearted devotion to the things of the mind. Many a promising teacher of English has been spoiled—self-spoiled—thru the habit of literary flirtation in lieu of a grand passion for books.

And, third, let me suggest, with bated breath and with deepest reverence for those who sit in the seats of the mighty, that the problem of English teaching will never be solved

until superiors, principals, inspectors, directors of study, superintendents of schools and all similarly potent, grave and reverend signors realize and exemplify in their own proper persons the joy and the wealth and the power and the glory that come of the feeling for literature. They, of all men, can least afford to ignore the great books of the race. They do not neglect their devotional exercises, for they see the wisdom of feeding their souls; some of them, like Hamlet, grow "fat and scant of breath," whence it may be inferred that they fail not to feed the body. Is it fitting that they whose office is to understand men and lead men should suffer the dust to gather on the wisdom books of the ages, should carry the practise of holy mortification to the point of intellectual starvation? If a teacher devoid of the feeling for literature can not awaken that feeling in children, how can the superior similarly bereft act as guide, comforter and inspirer to the teacher thirsting for literary knowledge and forming literary taste?

The fair lady, Literature, holds royal court and many there are to do her reverence. She has no lack of smiling, perfumed courtiers who pay her overmuch in lip service, mouth honor, breath. But many of those who laud her glories and expatiate on her charms are those who know her least. It may be that some men are so busy praising right habits of reading that they have not leisure to form such habits themselves.

"But," comes the ardent protest, alike from the superior of thirty years' standing and the novice at the start of his teaching career, "I haven't the time. I am overworked. There are not sufficient members in our community to afford me leisure for cultivating Homer and Montaigne and Milton and Newman and those other exacting friends of yours. I should like to read and re-read the world's great books, I should love to form and sustain the feeling for literature; but I haven't the time."

The obvious and unanswerable reply is simply this: You invariably have time for what you consider worth your time. You have time to brush your teeth and eat your luncheon.

You have time to make your meditation and recite your rosary. You have time to discourse unto edification when holy obedience calls you to the parlor. You have time—a little self-examination will convince you that this is a fairly accurate diagnosis—for at least a dozen things daily that you do not need to do, that are of no earthly or heavenly use to do, and at least a half dozen things that you would be immeasurably better off if you did not do. They all take time. Utilize that time, no matter how fragmentary, to form the Golden Hour.

What is the Golden Hour?

Every day reserve one hour—composed preferably of sixty consecutive minutes—for reading in one of the world's great books. It may be good old Thomas à Kempis or that saint who truly had the feeling for literature, Augustine of Hippo; it may be a lyric of Keats's or a novel of Thackeray's, a play of Shakespeare's or an essay of Ruskin's; it may be a heart cry from Sophocles or a chuckle from Lamb. But read it, live it, enjoy it, ponder it, caress it, absorb it. And presently as the days roll into weeks you will find yourself turning to the Golden Hour and taking refuge in its depths with something of the happy anticipation and tenderness that are yours when the bell calls you to the holy place; and as the weeks cluster into months you will find new power and new beauty in every-day words and learn the way of them in written speech and relish the savor of them on the tongue, their music in the ear; and as the months fall into the procession of the years you will find your vision of life deepened and broadened and sweetened and your philosophy of life more sympathetic and more sure; and as the years pass in serried order over your aging head you will find more of God's love and God's beauty in the work of your hands and that work itself more fruitful, more profitable and more pleasing. From time to time little birds of rumor will perch for a fleeting second on your shoulder and whisper in your ear of difficulties you have unconsciously dissipated, of blessings you have unwittingly bestowed; of little thoughts of yours flung idly out that have taken root in aching hearts

and blossomed as the rose, of tired eyes that meeting yours saw something there that kindled anew the glow of gladness and the light of God's own Face. And then, mayhap, as your wearied limbs bear you down the sunset-crimsoned hill that leads into the valley of peace, you may sing of the feeling for literature as Petrarca sang of the voice of his beloved Laura:

> "Let me but hear once more that breath of day
> Sound in my ears as in my soul it sounds;
> Singing, it surely wounds
> And slays wrath and disdain; its brooding note
> Quells all things vile and dark; Like frightened hounds,
> Before that liquid gold they fly away."

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III

THE ULTIMATE AIM OF EDUCATION

It seems axiomatic that education is a means to human life itself. Obviously then the problem of education is identical with the problem of life, as the part is homologous to the whole. But the problem of human life has been the question of the ages. And the deepest need of this age is its solution anew, for man is his modern environment. For modern life, despite the brilliancy of its industrial and scientific achievements, fails to satisfy the deepest cravings of human nature. Indeed, there has seldom been a time in history when a larger proportion of lives were distraught with haste, conflicting purposes, aimlessness approaching despair, restlessness, discontentment, and resentful anger at injustices real or imagined. What we need is a new world-view, a more adequate insight into the essential values and aims of life. The old-religious formulas have ceased to convince and motivate us. We need a new concept of the pearl of the greatest price.

For the solution of this problem the first requisite is a criterion of values. This is to be found in man himself. Now the most elemental thing in human life, as in any living organism, is its biological needs. To deny life its needs is to repudiate life itself, a logical and biological absurdity. But in human life, as in all animal life, the instincts are the psychic counterparts of biological needs. To assert, therefore, that instincts must be gratified is to assert that biological needs must be satisfied. If all the instincts of a man were denied gratification the man would speedily die. If only part of his instincts are gratified his life is fractional and one-sided. And if certain vestigial instincts appear to be exceptions to this rule, a deeper insight will reveal the fact that their gratification, at least by sublimation, is still a subjective, if no longer an objective,

necessity. Now the gratification of an instinct brings pleasure. This is why William James approves Stevenson as saying: "For to miss the joy is to miss all." To act at the prompting of our instincts, to satisfy the instinctive wants of our own natures, this generates the joy that for each of us makes life worth the living. To this concept contemporaneous philosophy applies the term self-realization. Self-realization is the ultimate aim of life.

This appeal to human nature furnishes a fixt point of departure for reasoning. While absolutely, of course, nothing is changeless, relatively speaking, human nature itself is the abiding entity. Biology teaches that the native equipment of man has not changed materially for thousands of years. So far then, as concerns the historic past, and the future that we are able to take a practical interest in, social evolution is essentially a matter of gradually adjusting the environment to the total human organism, so that what is native in the soul may express and realize itself. Be it understood then, once and for all, that human nature, not the social process, is the ultimate criterion of worth. To unfold the latent potentialities of the human spirit is the chief hope of social progress, and therefore a most important function of education.

The doctrine of self-realization is rescued from its apparent sensuality and selfishness by the range and diversity of the human instincts, and the necessity for satisfying them all in mutual proportion and harmonious variety. There is no instinct that should be suppresst, as popularly supposed. Instead each instinct must be restrained to due proportions and guided to approved outlets, so as to afford opportunity for the like proportionate expression of all the other instincts. The sex instinct, for instance, if gratified in excess or in disapproved ways, thwarts all the best things in life, and ultimately destroys both itself and life. But rightly directed and related it not only performs its necessary function of reproduction, but gives rise to the sweetest and holiest of human experiences, and the noblest ideals of the spiritual life. Likewise, fighting had its function in an obsolescent

world, and, sublimated, may always be harnest to recreation and even reform; but if one allows himself to fight with housemates and friends presently the instincts of sociability and love will find no satisfaction. The present World-War is giving unlimited scope to the fighting instincts; but its very horror, psychologically stated, is that it frustrates so many other instincts of the peoples involved. The acquisitive and other instincts that prompt one to strive for business success assuredly have their place in life; but there are men who sacrifice on the altar of Mammon the companionship of their children, participation in community affairs, intellectual growth, and many other equally normal and important joys. But such antagonisms must all so far as possible be balanced in actual life. Indeed, oral self-restraint is nothing more nor less than the curbing of restive and impatient instincts, in order that others, equally important, if not so imperious, may have their opportunity. Only by securing this balance can the individual quell that war in his own members that has devastated so many lives.

But that self-realization is not a selfish, egoistic formula becomes most evident when one considers the so-called higher instincts. The whole matter becomes more concrete and real when we call these the social, rather than the higher, instincts. For such they are. This fact is brought into clear relief by the simple if not exhaustive classification of of the instincts suggested by Trotter,[1] namely: nutrition, reproduction, self-defense and herd-preservation. Falsom[2] points out (and the concept is most illuminating) that conscience is the instinctive response to the voice of the herd. From this point of view the old self-calculating ethic is exploded, and it becomes obvious that our entire moral life is but an expression of the instincts of herd-preservation. This group of instincts accounts for all the heroic consecration, self-sacrifice and idealism that history and common life display. Who ever has observed the phenomena of human life aright, whether as revealed in history, literature,

[1] *Instincts of the Herd in Peace and War.*

[2] American Journal of Sociology, Jan., 1918.

religion, or the drab commonalities of the daily round, knows full well that an individual human unit is too short-lived and too insignificant to motivate itself. The group-preserving instincts, being the latest acquisition of human nature, are less imperious and insistent than some of the impulses more universal in animal life. They are far more liable to be smothered under the crust of habits. But they are the distinctively human equipment, and life has always suffered vague unrest when they have been thwarted. The spiritual history of mankind abounds in illustrations of this fact. At an awful cost the Great War is teaching the world this ancient lesson again. All sorts of men and women have found their souls in its awful sacrifices for the safer, better world that is to be. The individualistic materialism, with which our prosperity cursed us till yesterday, is dying. The idealism latent in the modern soul is rising to unmeasurable power, and carries on. Thereby innumerable lives are experiencing the joy to miss which is, in the final appraisal of things human, to miss all. Thus almost without knowing it, we are finding a new world-view.

Such, then, is the doctrine of self-realization. Obviously the doctrine is an appeal to the divine rights of the individual life. Not a fraction of life, but the whole of it. It enfranchises the human personality, and glorifies that phase of it which is most distinctively human, and therefore most sublime. And when we generalize the principle, recognizing that in each and every individual inhere the same divine rights, we are arrived at the fundamental principle of both democracy and Christianity. Rousseau, the passionate prophet of modern democracy, declared that every individual has a right to be happy. Kant asserted that each individual has a right to be treated as an end in himself, and not as a means. Our forefathers paraphrased these dicta into the familiar words of the Declaration of Independence about every man's unalienable right to life, liberty and the pursuit of happiness. And as for Christianity, Jesus placed the dignity and worth of individual life very close to the core of his system, for it is the inevitable in-

ference from the doctrine that God is the universal Father of all. It is also quaintly exprest in such epigrams, central in his teaching, as: "What shall it profit a man if he gain the whole world and lose his own life (ψυχη'), or what shall a man give in exchange for his life;" and: "I am come that ye might have life and have it more abundantly." The evolution of Christianity and democracy is, therefore, the world's long, sad struggle to make complete self-realization increasingly possible for each and every child of the race. And to this consummation, so devoutly to be wished, but so tragically unrealized as yet, also, it is the function and aim of democratic education to contribute. This philosophy, or rather this prophetic vision, is the great need of American education. It must be held, however, not merely as an abstract theory, but as a vital faith that the thing must and therefore can be done.

In order to accomplish self-realization education must provide for a balanced ration, one that will nourish the whole man, and pay due regard also to innate individual differences. It matters little whose analysis of the psychic man we follow, whether Spencer's or Thorndike's, or Trotter's, or any other thinker's. They all serve to show that the educational program must neglect none of the basic interests of life. There must be industrial training to provide not only for the wherewithal, but also to satisfy the creative and the cooperative impulses. Almost any sort of legitimate work may furnish expression to all these impulses, especially if the worker is properly educated for his work; and the great variety of callings makes it possible to adapt them to innate or even acquired differences of talent and taste. There must be physical and hygienic education. The esthetic and intellectual cravings must be adequately provided for. So also must the moral and the whole range of social tendencies. This will involve a program that can not be completed short of the twelve grades. A modernized high school education is therefore the minimum essential that can be tolerated in the mind of a true democrat.

Universal secondary education, combining both the cul-

tural and vocational in a scientifically balanced curriculum, must be adopted as the American slogan. Not short of that can education perform its democratic function of guaranteeing self-realization to all in our modern, complex civilization. Such an ambitious program as this (if sheer democratic justice be "ambitious") will cost money. We shall have to find some means of socializing the vast concentrated wealth of the privileged few; but it is better to endow schools than to endow vicarious leisure and luxury. Meantime, by the use of the most scientific pedagogy, we must show the taxpayer a maximum return for his dollar. The scientific formula for extracting the funds necessary is not the difficult thing, however; the social scientists are even now prepared to write it. The real problem is to set up the ideal. What our educational leaders need is, first, a vision, with faith that it is not impossible, and second, the art of carrying the case directly to the people.

However useful a concept self-realization may be—and its usefulness consists chiefly in establishing the needs and rights of the individual as the criterion of value—still it must be admitted that the concept is abstract rather than concrete. It is one thing to say that self-realization is the aim of life; it is quite another thing to specify concretely just what activities and goods give self-realization. The answer to this problem must be found by making the shift that Socrates and Plato never quite succeeded in completing, from man the individual, to man the race. In the experience of the race we shall find the concrete guidance necessary to the achievement of individual self-realization. Subjectively, self-realization consists in the satisfaction of instinctive needs; but from the objective standpoint it consists in securing and utilizing a right environment, since it is out of the environment that life's necessities are supplied. By putting the individual into possession of the social heritage, so that he can participate in the social mores and conventions, in the arts and industries, indeed, in the total activities of civilized life, education assures the individual his self-realization. And that is because the social

capital has been accumulated by man in his age-long attempt to satisfy the needs of his own life. Moreover, the materials of culture now in possession of the race have not only arrived, but also survived, precisely because they have demonstrated their fitness to meet the needs of individual lives. This is the fact that renders plausible the assertion, so often found in educational and other theory, that the social process is the criterion of worth, and to conform thereto is the end of life. To conform thereto is the means of individual life, which is itself, in turn, the end. And if the social process varies from age to age it is because of the plasticity of the human mind. Almost anything can become fixt in individual habits, and thereby in social custom. Thus it may persist for generations and assume the appearance of a satisfying functional adjustment. But habit never entirely succeeds in silencing the protest of outraged nature; eventually the conflict becomes overt, and a social reaction sets in. From the reactions of history the race may learn what extremes to avoid in the future. Asceticism, militarism, materialism, individualism, autocracy, have all been weighed in the balance of age-long experience and found wanting. They do not suit the needs of the human spirit. Thus, by a process of trial and rejection, the race is trying to balance the outer in harmony with the inner. This is the most important lesson that history teaches.

And what a marvelous composite, indeed, is man-soul, especially when clothed in the garments of civilization which she has woven for herself, cocoon like, thru the slow process of social evolution. For each human instinct civilization furnishes an almost infinite variety of satisfactions. Consider, for instance, how many ways we have of satisfying the instinct of communication: speech, art in its various forms, telephone and telegraph, postal systems, periodicals, books, libraries, and the like. Curiosity has infinitely more to feed upon than among primitive people; namely, the vast fund of knowledge that has accumulated thru the centuries. We have vastly more varied ways of satisfying the instinct of sociability. And as for loyalty,

there are, besides the family and the clan, the school, class, fraternal order, church, political party, nation, and innumerable causes of humanitarian import. The war is giving this instinct an international, world-wide cause for its gratification. This life is varied and enriched, and individual differences adequately provided for. On the other hand, consider how many different instincts find satisfaction at once in the constructive activities of skilled, artistic or managerial work, in the normal functioning of the family or other social groups, in the enjoyment of nature or the manifold forms of art, in the pursuit and use of knowledge, or in the various forms of social service. No Goethe nor Shakespeare can compass the whole cycle of the human passions, the sublime capacity for self-abnegation and achievement, the curiosity to know, and the will to live and do. Yet these are all provided for in the equally marvelous range and scope of civilized activities. There are the vast designs of business and of war, the astonishing creations of poetry, music and philosophy, the massive structures of architecture and the delicate fabrications of art, the uncompleted vaults of religious faith and the whole complex of social institutions. It is no wonder that Victor Hugo exclaimed: "There is one spectacle grander than the sea—that is the sky; there is one spectacle grander than the sky—that is the interior of the soul." But the soul's interior is bodied forth and rendered visible by the objective materials of culture which the soul itself has slowly created, and thru which it expresses and satisfies itself. And this social capital must be placed by education in the outstretched hands of each developing individual, in order that each, as he crosses the stage of life, may not miss the joy of life of his little once.

But how shall one fittingly express the tragedy of the multitudes? The vast majority rise hungry from the feast of life; while the table is wrecked by the violent few who gorge and sicken themselves with the mere sauces. Drudgery, hunger, sickness, and rags are the lot of innumerable millions who tramp the treadmill of industry; naked are their

souls of all the fine vestments of science, literature, art, and the joy of service rendered; the circumstances of life deny many of them even contact with nature; they tread the dusty road of common life, sweat begrimed, with nothing to uplift the eyes of their spirits but a meagre human sympathy and the beclouded visions of semi-superstitious religion, with nothing to allay the privation of their instinctive needs but sensuous debauchery. They till the soil, they dig the mines, they turn the greasy, dangerous wheels of industry, they fight the bloody battles of imperial ambition, and are glad to fill themselves like swine with the mere hunks of existence, for no man gives them more. Genius, that, if developed and utilized, might fill the world with light and song and glorify the common lot, is buried generation after generation in rural churchyards and urban potter's fields, and only the rarest poet so much as chants its elegy. Instead the spiritual privation of the masses drags many of them into the Avernus of crime. The wastage of talent and the miscarriage of life goes on century after century, and, blinded by custom, we tolerate it as a matter of course, even in alleged democracies that mouth the creed of brotherhood, and in a new land like ours where nature's generosity is prodigal. Only once in history has an adequate compassion been poured out upon the shepherdess multitude. When will educational theory discern the axiom that all men are endowed by their Creator with an unalienable right to a normalizing, satisfying share in the social heritage?

The assertion that self-realization may be found in possessing and utilizing the social heritage falls somewhat short of logical completeness, however, since the social heritage never is but always is becoming. If every person possest, to the full measure of his own mentality, the social heritage as it now exists, self-realization would not be complete. Our knowledge is limited, our ideals are imperfect, our social institutions still cramp and poison human nature. Hence many are needlessly sacrificed for the sake of social welfare, or are wantonly deprived of the joy of life. But

much progress has already been made toward the elimination of this human waste, and much is still possible. Nothing sets this improvement forth more clearly than the various stages which sociologists designate in social evolution. Hayes, for instance, suggests the following levels: savage, barbarian, civilized and cultured. The cultured level he subdivides into lower, middle and higher. European and American life he places somewhat between higher civilized and lower cultured. Middle cultured he describes as a society in which all normal persons are well fed, clothed and housed, liberal education is universal, war is universally disapproved and of very rare occurrence, and achievement and service, rather than wealth, are the basis of prestige. As to the higher cultured, no prophecy is ventured; but a few swift strokes of the pen outline a world as much better than ours as ours is better than that of the naked savages. But thousands of years may intervene meantime. No doubt is entertained, however, that evolution is predestined to produce such a world eventually. The speed, however, with which progress is achieved depends upon the success with which mankind manipulates the social forces over which it is the function of social science to give us control.

As has already been stated the practical problem of life, civilization and progress is to adapt the environment to the human organism. But the principal environment of man is other men and their work. This is evident from such an analysis of the environment as that by Hayes: geographical, technical, psychophysical and social. Obviously, then, the most important part of the task of adjusting the environment to man is the task of shaping the human part of that environment. When Richard Roe is fit to be environment for his fellow-men he is said to be socially efficient; and to make him socially efficient is set forth in current educational theory as the ultimate aim of education.

The contents of social efficiency may be inferred, in outline at least, from Hayes's analysis. Every person should be prepared to contribute to each phase of the human

environment, except of course those phases which are not appreciably modifiable by man himself. This exception rules out for all practical purposes the geographical. But it does not rule out the technical. If Richard Roe is to be socially efficient he must be able to help make the buildings, machines, roads, crops and other products, *ad infinitum*, that constitute the sum total of our technical assets. This necessity outlaws industrial unproductiveness, whether it arises from lack of skill, intelligence, ambition or character, or from the snobbish parasitism of vested privilege. We must evolve an educational system, therefore, that will provide adequately for both these extremes. Physical and mental health are also necessary to social efficiency. This provides for the psychophysical aspect of our environment. A great educational awakening is accordingly developing along the lines of school sanitation, physical and mental hygiene, physical education and eugenics. Social efficiency requires, finally, that one function normally in the social groups to which he belongs. Each must take this part in the team work of institutional life. The home, the school, the church, the organizations for social and fraternal purposes, the government of village, county, state and nation all require the cooperation of individuals, each one doing his own part. Morality itself is, in the last analysis, a method of cooperation for the greatest good of the greatest number. Sometimes the discharge of one's social responsibilities involves great sacrifices. War in defense of humanity's highest ideals is a most obvious example. But whatever one's share in the team work of institutional life, failure to perform it inevitably deprives others of self-realization. Richard Roe must therefore be definitely trained to take his part in the teamwork of social life; and a most fundamental task of the school is to give him such training.

It is as easy to omit something important from the contents of social-efficiency as for Horatio to leave something significant out of his philosophy. The educational theorist must have in mind all the remote and complex relationships

of Richard Roe, and the responsibilities they involve. The responsibilities of citizenship, for instance, require knowledge and idealism that are much too unusual for the welfare of democracy. We have innumerable social and industrial problems to solve. As preparation for this task the popular mind is full of economic ignorance, fallacy, superstition and prejudice. So far as concerns the training of our citizenry for these responsibilities, our public school system has been a failure; and the penalty will be tragic unless we correct the defect at once. This is a problem that involves the aims and content of secondary education, and especially its universality.

There is no limit, either, to the social idealism that may profitably be included in the education of Richard Roe, provided, of course, it be intelligently aimed. It has always been the function of art, philosophy and religion to generate and direct idealism. There are those who believe that these agencies are breaking down. Certain it is that both accredited speculation and popular faith are confused and uncertain. The old eschatological motives of religion no longer motivate. Our old world-view is indeed fading. But a new world-view is already emerging, capable of charging the rising generation with an unprecedented idealism. But educators must see the vision and feel the inspiration of this new world-view if education is to fulfil its complete functions.

So much for the contents of social efficiency. It must be obvious that the outlines of self-realization and of social efficiency are quite alike. If the two are not exactly identical it is because this is not yet an ideal world. If normal individuals must sacrifice their own essential interests in order to render the service that society requires of them it is because there is something wrong with the social order. Both the present war and the social unrest illustrate that fact. In so far as this is a just world, and as fast as it becomes so, self-realization and social efficiency become an ellipse with gradually converging foci. But it is not yet a just world. From the beginning the masses have been

forcibly reduced to the cruel level of means. Slavery and exploitation have been universal. Aristotle erected this heathen status into a heathen philosophy, asserting that social progress is due to the contributions of the leisured few, whose productive leisure is made possible only by the slavery of the many. This theory has persisted for centuries, and was reaffirmed by English statesmen as late as the eighteenth century. It is believed by many to this very day. Autocracy is based upon it, the masses being used for cannon-fodder as well as for wealth-stuff. Even democracy's denial is as yet but lip service. Is it not high time that American democracy, not to say Christianity, saw clearly that Richard Roe's highest social efficiency depends upon his complete self-realization? An important advantage of adopting self-realization as the ultimate aim of education is precisely its overt and aggressive denial of this age-old theory of exploitation.

How absurd that theory is, indeed! As a matter of fact exploitation reacts upon the exploiters and upon the whole community. As Mrs. Stowe puts into the lips of St. Claire, "Bad as it is for the slave, it is worse if anything for the master. It takes no spectacles to see that a great class of vicious, improvident, degraded people among us are an evil to us as well as to themselves."

History is full of tragic illustrations of the principle that exploitation eventually exploits none so mercilessly as the exploiter himself. Sparta's military régime was necessitated by her large slave population; ultimately she perished under its weight, without leaving a contribution. The French Revolution came because clergy, nobles and court sat too long and too heavily upon the necks of the people. One of the most terrible lessons in social solidarity that the world has ever seen is being enacted now in Russia. The Russian people, peasants and working men, have been mercilessly exploited for centuries. As a result they are poverty-stricken, ignorant, and morally degraded. Like a blind giant they have pulled down the whole structure not only upon themselves but upon exploiting class, middle class, and all

concerned. Time alone will tell how seriously they have damaged the cause of world democracy. Truly no man liveth unto himself, and no man dieth unto himself.

The American Journal of Sociology for November, 1917, contains a long translation from Jacques Novicow in which it is shown that "the essence of normal social life consists in the mutual exchange by individuals, classes and nations of goods, services and sacrifices;" that all "exploitation, violence and violation of the rights of others, is" ..... "pathological;" and "the hope of obtaining social vitality thereby is as absurd as to hope to obtain light by means of darkness." Ellwood, in his introductory note, credits Novicow with setting forth "some of the most fundamental truths of sociology and social ethics, principles of human living together which the world just now sadly needs to recognize."

In another paper[3] the present writer has endeavored to show, by an appeal to sociological principles, that the welfare of society depends upon the universal distribution of the entire social heritage; or conversely that the surest way to undermine a modern, complex, democratic civilization is to neglect the equitable distribution of culture. In other words, there is no saner, safer solvent of the social injustice and class exploitation that still exists in American society than universal education of a type that is at once liberal and practical. A board of education in a western mining city is reported to have sworn, when urged to provide night schools for their working population: "We're not going to pay taxes to educate these blanked Hunyocks." Very well: but unless the law of revolution is reversed the sins of such undemocratic school boards will be visited upon their own and their neighbors' children unto the third and fourth generation. The current discussion of Americanization shows that we are beginning to see the truth; but Americanization worth talking about will consist of no superficial program of makeshifts, but in a system of universal elementary and secondary education that will put the entire

[3] School and Society, Mar. 23, 1918.

social capital into the hands of every citizen, at least so far as he is mentally capable of receiving it, and so guarantee to every American a life that is complete, abundant and satisfying. American democracy must either rise to the level of its own ideals or fall into the abyss. Social salvation lies in purging our society of ignorance, moral stupidity and cultural injustice. And the school master has a far larger share in safeguarding the future of the republic than he has himself discerned as yet.

The virtual or approximate identity of self-realization and social efficiency is a most interesting phenomenon. It means that our instincts are built to fit into and complement the instincts of our fellows, just as the psychophysical organisms of mother and new-born offspring are adapted to each other, or as sex supplements sex. Hence it is altogether possible for persons to satisfy their instincts in such a way as not to interfere with, but actually to help in, the like satisfaction of the instincts of all others. This is the case for example in an ideal family. It is equally the case in any other institutions; at least in so far as human beings are normal, and the social order approximates the ideal.

But how came it so? Some sociologists would reply that human nature is the product of evolution in a social environment. In the slow process of the ages the struggle for existence has eliminated those who, because they lacked social traits, could not adjust themselves to the social environment. Those now alive are descended from those who had these social instincts. These philosophers emphasize the survival of the fittest and the adjustment of organism to environment. But they have the backward look. Other sociologists, those of deeper insight, assert that society is the product of human nature. From time to time in the slow process of the ages there have appeared individuals with new social instincts that could not be satisfied except by cooperation and mutual help. These had, in so far as they were able to achieve the cooperation their new instincts demanded, the advantage in the struggle for existence;

and their descendents now people the earth. These philosophers emphasize the arrival of the still more fit, and the adjustment of environment to organism. They have the forward look. The former theory is not wholly untrue, of course; but the latter has the larger truth. It discerns that human nature itself anticipates the social order, and that social evolution is the gradual objective achievement of what has long been latent in human nature.

We are, therefore, to look for the meaning of life not in the conditions of a remote past, but in the ideal world that stands at the summit of social evolution; a world so fair and good that no art can adequately present it to the imagination. By the faith that arises out of our most noble instincts do we see that consummation afar. For ages great philosophers, great poets, and especially great prophets have beheld its mirage in the sky. Great works of art and great systems of theology and philosophy have vaguely symbolized it. Great political and ecclesiastical organizations have blunderingly aspired to prototype it. Present day sociology sometimes tries to sketch its outlines; but they are disappointingly vague at best. Faith however will not be silent. For are there not moments in life when we feel our souls tragically out of harmony with a selfish, sordid world, and strangely tuned to a better symphony? What I aspired to be and was not comforts me because I realize that the instinctive aspirations of my spirit are, as it were, blue prints within me of the Kingdom of God that is yet to appear upon the earth. The unutterable cravings of the human soul are, like Platonic ideas, invisible patterns of the ideal world that is to be. The limitless perfectability of the human spirit, from which discerning psychologists draw so much inspiration, is to sociologists the sure promise of a glorious social future. Thus it is a psychological fact that faith is the substance of things hoped for.

In all social reform, however, two goals must be held clearly in mind: the ultimate ideal, and the immediately practicable. To disparage the former is to keep ones eyes as well as ones feet on the ground, stifle zeal, and set up the

good as chief obstacle to the best. Great faith is prerequisite to the greatest achievement. But to disparage the latter is to float off in the clouds. In moving the world from its present position to any ideal goal we must pass over all the intervening ground. Hence the necessity and utility of fractional improvements, temporary makeshifts, compromises, and the careful application of science to all ways and means. But all these derive their chief significance after all from their relation to the total program and the ultimate goal; and from this fact the workers may draw religious inspiration. Moreover, each contribution is the worker's bit in the task of evolving a juster republic and a better world. Accordingly the new philosophy is a new patriotism as well as a new religion; and in this crusade our patriotic as well as our spiritual impulses are to find satisfaction.

It is in terms of this new philosophy that the modern mind tends to interpret the elic unity of the cosmos. This is the new world-view by faith in which modern man is to save his soul. And yet it is not new at all, for what is it, indeed, but the philosophy of life expounded so long ago by Him who called Himself the son of man, but whom the awe-struck centuries have called the Son of God? All contemporaneous thought and feeling concenter in this new social hope. It is the democratic passion of the age. Toward this polar star point all the popular movements of our time: applied science, social science, education, philanthropy, reform, labor unionism, socialism, and (however fanatical and misguided) Bolshevikism and I. W. W.-ism. Indeed the international flag under which the Great War is being fought is the invisible cross of the coming Kingdom. Philosophy, psychology and sociology all murmur reverently the same holy prayer. The teacher who adopts this faith is exalted with the inspiring insight that his desk is an altar where on he offers up his daily sacrifice to humanity; that his life work is a holy task, in which he is laborer together with God, sharing the divine purposes. Even dogmatic theology is being translated into the termi-

nology of the social gospel.[4] The essentially miraculous feature of religion, theologians themselves are now beginning to discern, is this: that the dreams of faith are but the soul's potentialities instinctively projected upon the screen of fancy. They are pictures of the unpicturable reality that is to be; valid symbols of we know not what. Their social function is to motivate the predestined but inconceivable achievements of the race.

The Platonic ideas were more than invisible patterns; they were efficient causes. So is the soul's instinctive faith in the ideal world of the future. Not only do we have instincts that, if rightly nurtured, would fit us for, and therefore do predict, an ideal world; but we have latent within us the innate forces that will gradually create such a world. These forces are those group-preserving instincts which lead us to altruistic service, self-sacrifice, and, at times, immeasurable loyalty to social ends and group ideals so vast and unpicturable as to be fitly called the Cause of God. For the deepest need of our souls is to feel ourselves benefactors of mankind. Only as we identify ourselves with the most sublime interests of humanity do we find the most spiritual, and therefore the only complete, self-realization. We function as satisfied ends only thru asserting ourselves voluntarily as means. A society that will consent to brutalize Richard Roe can with the lash or the fear of hunger, extort from him a modicum of unwilling service, it is true. But at what a cost! For it loses the incomparably greater contribution that he would make voluntarily and gladly to a society that knew how to stimulate his idealism and develop his talents. Biology teaches that genius is not limited to the aristocracy, and the amount and variety of talent that goes to waste among the masses, would if developed and utilized, give the world an undreamed of rate of progress. This is the final argument against Aristotle's pagan doctrine of exploitation. History's most constructive geniuses have been those great personalities, from Jeremiah to Lincoln, who, answering the call of God in their own souls,

[4] Rauschenbusch: *A Theology for the Social Gospel.*

have given themselves for the race. And they are but conspicuous types of undistinguished millions in whose breasts the same divine fire has burned. The universality and latent force of this instinct in human nature is beyond the dreams of contemporaneous theory; unless, indeed, the Great War is opening our eyes and revising our philosophy. For how profoundly it is stirring our longings to serve, and thereby revealing to us our inmost selves. What marvels might be wrought in the plastic souls of the children, even the children of ignorance, poverty and vice, if we but had the vision of faith and the insight of love! For a generation our psychologists have expatiated on the idealism of adolescence, but our high schools have scarcely made a beginning in the art of cultivating it, and actually harnessing it to social uses. What altruistic aspiration to social service might be kindled in their souls, were they never deformed by the misshapen fingers of a sordid, unbelieving world! Fellow teacher: when you look into the faces of a room full of children and youth do you not sometimes wonder at what utterly unexpected spot the divine spark may flame forth, producing a hero, a martyr, or a prophetic genius? Upon the generation of this spiritual enthusiasm the progress of society depends no less than upon scientific discovery and the distribution of knowledge. Educational theory must rise to this insight, and educational practise to the corresponding achievement. To this end educators of all persons must see the vision of this new philosophy that alone has power to turn the wheels of modern life.

Especially at such a time as this; all signs indicate that we are on the eve of an epochal social reconstruction. Some of the most significant and fundamental changes in recorded history are likely to occur within a generation after the close of the Great War. This will be a most critical period for American democracy. If social justice issues promptly our new born liberty will enlighten the world. But should there occur the convulsions of class struggle and conflicting interests, hope deferred may sicken the heart of the darkened world for a thousand years to come. The outcome of the

crisis depends upon the sociological insight of our leaders. And the educators are very far from discerning as yet their own important share in this immeasurable responsibility. There is but one limit to what education may accomplish for the future of civilization in this critical period; that limit is the vision and faith of our educational leaders. This is no time for the piece-meal, caste-making programs of sociological myopia. And no voice can urge with a fervor too prophetic that educational theory adopt an ultimate aim commensurate with the ideals of democracy and Christianity.

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IV

CONSERVATION OF THE NATION'S MOST VALUABLE RESOURCES

No one acquainted with and interested in the development of general education can read the provisions of the Smith-Hughes Education Bill without profound gratitude for its legislation. The Federal Government plans to expend in 1917–18, $1,700,000 and by 1925 to increase this amount to $7,200,000. Thereafter an annual sum of $7,200,000 will be given by the Government in grants to the states pro rata of population on condition that they expend an equal amount and institute instruction in vocational education.

This excellent bill evidently comes in response to a national need. It is clearly without any political or partisan atmosphere. We need better trained teachers in industries, trades, agriculture and home economics; we need instruction for boys and girls that will enable them to effectively perform work of their own selection; we need investigations, surveys, and reports on the best ways of doing this work.

The National Society for the Promotion of Industrial Education in elucidating the Smith-Hughes Bill, says, "The unquestionable tendency in American education is toward broadening the responsibility of the state for the educational conservation of the child up to sixteen years of age." Assuming that this statement is true, is it not well to ask, how far is the state responsible that the education it compels or fosters shall not be lost? Is it not well to find out what provision the state is making to secure the maximum results from compulsory education or from various special types of training given by means of state or federal aid? Admirable as this legislation is for voca-

tional education, is there any indication that the state is really responsible for the conservation (educational or otherwise) of the child up to sixteen years of age? What right has any one to believe that the state or federal government is meeting the fundamental responsibility of providing for the child an environment, so ordered and controlled, that will insure against physical defect and deterioration during the time it is compelled to attend school? Would not responsibility for educational conservation involve responsibility for conservation of health? Is it not safe to say that the state in prescribing hours and conditions of labor in factories, is more sensitive to its responsibilities to workers who are not compelled by the state to work, than it is to the welfare of school children who are compelled by the state to attend school?

In the light of the recent draft examinations; in the light of the prevailing rates of infant mortality; in the light of numerous reports and statements on national vitality; in the light of the thousands of mal-nourished, physically and mentally defective school children, is it not fair to say that the state has neglected to be at all responsible for the conservation of the child as regards its health, welfare, and physical development?

In these days of testing of the nations, when vigor, efficiency, stamina, courage, high purpose are called for, is it not the reasonable thing to stop and take stock of our resources for supplying these essentials of life and to indicate ways and means for correcting the errors?

A few years ago Professor Irving Fisher presented a report on national vitality. It shows that 42 per cent of lives are unnecessarily lost annually, moreover, "there are always unnecessarily ill at least 1,500,000 persons." For school children the ratio established by Fisher of about 70 per cent of preventability of deaths is not too high. The economic losses can be easily measured and the cost of educating for several years the children who die before the age of fourteen years represents a tremendous preventable loss. Rapeer has shown that perhaps 25 per cent or more of all

absences from school is caused by illness and "that absence is a very large factor in causing retardation." In a recent address, Professor Fisher says, "Medical inspection of school children in various cities shows that something like half of them are already, at their early ages, unnecessarily handicapt by bad posture, eye-strain, adenoids, bad dentition, constipation, and other forms of neglect." Kohnky, in Cincinnati, has shown a direct casual relationship between mouth hygiene and school progress, and yet in spite of available data from all sources we plan to expend millions of dollars every year on vocational education and are expending many more millions every year on general education without providing for the essentials of health care and body training that would insure maximum returns on the investment.

The casualties of war are often thought of as unnecessary waste of life, and to state that the preventable deaths in peace time are more than the deaths in war would seem extravagant. Indeed the physical handicaps and injuries from war (preventable by preventing war), are fewer, less serious than the physical handicaps of adults occasioned by lack of proper child hygiene and physical training in peace. In the first year of war 75,000 British soldiers were killed. In that period Great Britain had 3,000,000 men under arms. The loss was two and one-half per cent. The peace loss in Britain is greater. George Bernard Shaw, in speaking on the *Nation's Vitality* in December, 1915, said:

"If we take the number of babies conceived in the womb of the women of this nation and who ought to be born, we have 938,000. The number which succeeds in getting born is about 800,000. This is not a good beginning. It means that 138,000 have not sufficient vitality to get themselves born; it also means that the mothers were not properly fed and properly instructed. Of the 800,000 babies who do damage to enter the world, 100,000 die before they are one year old. This means dirty milk or no milk at all—slums, bad food, ignorance. We lose 100,000 before one

year of age; we drop another 100,000 before they reach the age of fifteen, just when they are becoming industrial producers and available for military service, and of the remainder who do grow up we find that another 100,000 have to be rejected for military service because they are unfit; that is $37^1/_2$ per cent destroyed in peace for the $2^1/_2$ per cent destroyed by the whole German army firing shot and shell at them."

There are many people interested today in public health, national vitality and child hygiene, but the varied character of the work done, the lack of centralization, direction and supervision, the conflicting agencies in the field indicate that the state has been satisfied with compulsory education. Workers in the field of hygiene and public health are imprest not only with the tremendous health losses, but also with the amount of ignorance prevailing in simple matters of personal and community hygiene. Many people are seeking health by following the advice of fake professors with the secret of giving "health, strength and vigor by a special system of breathing;" others respond to the vicious advertisements in inferior newspapers of patent remedies which "restore vigor" and "cure all diseases;" and others try to mix the beer and a "waltz series" of a *Turnverein* into a draught of health.

Much of the really honest work of the school and hospital is a failure. The medical inspection of school children has developed little beyond the inspection stage; hospital clinics are "patching up" in a hurried and temporary way preventable defects in many cases; physical training in the schools is disliked by the children and athletics in high schools and college persist as a special function of an athletic aristocracy. There is no program or constructive plan for health care and physical training of the child that would lead any one to suspect that as a nation we were interested in the conservation of our most valuable national resource.

The results of the recent draft examinations indicate

our weakness. Recently the report of the Provost Marshal General is available. It gives the following:

Total called	3,082,945
Total examined by local boards	2,510,706
Total rejected by local boards for physical reasons	730,756
Percentage rejected of those examined	29.11

To this percentage of rejections by the local boards should be added the rejections at the cantonments. The medical corps at the cantonments have rejected from two to eleven per cent of the men certified by the local boards. The total rejections must therefore be somewhere between 31.11 and 40.11 per cent.

In the analysis of the selectives for the National Army by Dr. Fisk and in the 1915 report of the United States Navy and Marine Corps by the Surgeon General, the chief items of rejection have been eyes, teeth, underweight, hernia, heart, and feet. These items constitute defects which could be prevented largely, or corrected entirely, by adequate attention to child hygiene and physical education.

The evidence of the draft has been preceded by numerous reports on our physical degeneration. Studies by Rapeer, Ayres, Gulick, Fisk, Fisher, Kohnky, Burnham, Wood, and Steenhoff have reported on the health status of school children and school teachers, the enormous losses in money and happiness, and the causes and prevention of this deficiency. What a folly it is, therefore, to provide elaborately for vocational education and make no provision for securing in all education the best fruits of the process. The fundamental and essential thing to do is to use the most efficient and effective means for conserving the health of the young of the nation and to so train them that they will be strong and vigorous to carry on not only the vocations of peace but also the practise of war if that be required. Aside from winning the war, this is the single most important condition facing the nation. It is so for several reasons.

In the first place the school as an institution is not now organized to preserve and promote physical vigor. It is

engaged primarily in training the mind. So profound is this adjustment by the young of the human species that important and essential vital organs and processes are impaired. The dangers of this adjustment from a natural open-air play life to an artificial, mechanically ventilated school-room discipline has been strongly stated by Tyler, and Gulick has spoken of the same problem in these words: "so extensive a readjustment of the life habits of the young of a species has never before been attempted." It should not be necessary but it is important to point out that the human being evolved into the kind of organism it is under conditions vastly different from those to which the young of the species are subjected today. Out-door air, play, freedom, coarse food, have been replaced for half the waking hours of the child with indoor air, formal gymnastics, discipline and predigested, refined food elements. Civilization is subjecting the young of the species to tests and conditions so hard and so difficult that the majority of school children are distinctly impaired physically. In addition, the emphasis on mental training without a wise provision for a sound physical foundation on which to elaborate, the nervous system adds to the constantly increasing number of neuroses. We have ignored the teaching of evolution and without providing for the development of the child in harmony with nature's procedure in developing the race we throw excessive burdens upon organs not prepared to carry them and neglect to develop other organs essential to the integrity of the entire organism.

In the second place, the school has been interested in fulfilling the requirements of compulsory education, whether that compulsion came from state law, or from "standards of admission" set by college or professional school. The emphasis has been upon training the mind. If it had not been for individual vision and initiative in conserving child life, the school as organized today could not exist. The Foundations that are chiefly interested in child welfare are the sort of organizations one would expect in a democracy, but there is no reason to believe that the indi-

vidual scattered and relatively ineffective effort of the present day represents the best organization and maximum efficiency which will come in a fully developed and matured democracy.

A centralized plan for the organization and supervision of health care and body training does not require the aid of a divine providence, nor the guidance of a benevolent monarch. It may be accomplished in a democracy—a democracy awake to its problems and conscious of its responsibilities. In this way there would be provision for the health care and physical training of all school children. In addition, there should be available for expectant mothers and for infants, proper supervision, instruction, and guidance, and for all adults the most effective and complete assistance in achieving and maintaining vigorous health.

For purposes of discussion, the three provisions of the Smith-Hughes Bill will serve to indicate the extent of the problem and the kind of organization for national health that is needed. This bill provides for the training of teachers, for the payment of salaries to teachers, for investigations and reports. Under a Department of Health, presided over by a Secretary for Health, much more than suggested here could be accomplished.

> 1—The Smith-Hughes bill provides for the training of "teachers of agriculture, trade, industrial and home economics subjects." Translated into provision for the preservation of the nation's greatest and most valuable natural resource, the nation's vitality, we have federal aid for the training of teachers and directors of child hygiene and physical education.

We have nothing of the kind at present. The Bureau of Education in 1914 reported that of 1300 cities with a population of 2,500 to 30,000, inclusive, 516 cities have medical inspection systems; that 86 of the 516 have one or more school nurses. Some schools have physicians, but invariably these are men trained in pathology and looking for disease, but with no understanding of the possibilities

of child hygiene. Terman, a few years ago, indicated the lack of professional training in this field. The medical inspection in most instances consists in listing the defects, without any definite follow up to secure proper treatment. One of the best Medical Inspection Departments in the country is disturbed because the children with defective vision are being fitted at the local 5 c. and 10 c. stores. This fact indicates the need.

We have normal schools for the training of teachers of physical education but the individualistic and isolated schools have been totally unable to arrive at any agreement regarding courses of instruction, or to produce an effective, centralized plan for the training of teachers. The situation is chaotic. One school turns out an indexed, stereotyped teacher, trained in German gymnastics; another graduates an artist in Swedish gymnastic precision; another produces an eclectic training in games and dances; another presents to the waiting lists of the Teachers' Agencies an exponent of Delsarte or Dalcroze. Diplomas are granted without any standardization as regards curriculum, aims, or methods. If you asked if there was any common agreement on aims, purposes, or methods, you would only need to read the issues of the American Physical Education Review to appreciate the divergent elements in the field. A recent convention listened to papers with the following titles:

1—Skill, Strength and Endurance as Ends in Training for Citizenship.

2—Deliberation, Reflection, Determination, Perseverance, and Self-Control as Ends in Physical Training.

3—The Development of Morality thru Physical Education, Accomplished by Obedience to Authority.

4—The Purpose of High School Athletics is for the Development of the Individual in Physique, Skill, Self-confidence, and Efficiency.

Is it any wonder that the present status of physical educators in the educational world is so low with such confusion in stated aims and purposes? At a recent conven-

tion of the Association, I spoke of this difficulty in the following words:

"Our normal schools are not meeting their problems in a way which will give us national unity in physical education in the most effective way. One group teaches German gymnastics, another school specializes in Swedish gymnastics, a school in a different section teaches an eclectic compound with such success that our magazines are constantly publishing such anachronisms as A New System of Physical Education; My System; The Jonesville System of Physical Training, etc. There is antagonism between the schools with reference to the content of their offering; the rivalry should be on the basis of the personality and effectiveness of the teaching staff.

Our normal schools need a unifying principle bringing us all together, ready and equipt to work with each other and with enough understanding and appreciation of the aims and purposes of those engaged in the general field to make for unity and solidarity of action. We need to get together and predicate our efforts to the education of the one and same child. The superintendent or principal of schools can not afford to be narrow in this respect either. He needs us as much as we need him. We can not shut ourselves off from the general field and say that we are so specialized that our work does not concern other teachers and that their work does not concern us."

This confusion in normal schools of physical education extends into the schools seeking teachers of this subject. A school in one county obtains a teacher espousing a certain system; a neighboring county obtains a teacher using opposite methods and having opposite aims. They can not both be right. This is the situation. If a school, let us say Centertown, wishes to start work in physical education, it sends usually to a teachers' agency with request for a teacher of physical culture. Those of you who have had experience in the training of teachers are familiar with those blanks on character, personality and training, which we are constantly filling out. It is a deplorable feature that the

school must obtain the haphazard and often inefficient service that it does. On the other hand, it should be possible for the town of Centertown, whether it is a village of 500 people, or whether it is a town of 10,000, or a large city—it should be possible for such a town or city to readily obtain from the state or federal government, whenever needed, as Dewey suggests, the most accurate and extensive information available for selecting not only a teacher or director but also and of equal importance the best advice existent regarding the plan and curriculum with which the teacher or director is to work.

At present the school gambles on getting a good teacher. While it is not permitted a teacher of English literature to choose between studying the novels of Hawthorne or the novels of London, to determine between such plays as Macbeth and Hamlet, or the Lure and The Fight, the teacher of physical education, depending upon her normal training, will teach German gymnastics or Swedish gymnastics, or an eclectic compound of some Gilbert and Delsarte exercises flavored with Chalif's interpretation or Hinman's method of presentation.

It ought to be possible for a school anywhere in this nation to obtain a teacher of physical education prepared to teach in that school the kind of work that by experience, investigation, and report had been found most valuable in helping the child to make the adjustment to school life and to maintain its health and efficiency.

2—The Smith-Hughes Bill provides money for the paying of salaries of teachers of "trade, home economics, and industrial subjects." How important is some such provision for hygiene and physical education? In many places the teachers of physical education are without a high school education. The salaries available in most places are insufficient to attract well-trained men and women. The women teachers are better prepared and more available than the men. The men in the work, with exceptions, are not adequately trained. The education they have had has been directed more at their heels than at their head;

they know how to do giant swings, but know nothing of child psychology, ventilation, child hygiene, or preventive medicine. Altogether, it can not be expected that the most desirable, educated men and women can be attracted to the field, when the salaries are entirely unsatisfactory.

3—The Smith-Hughes Bill provides for "federal studies, investigations and reports" to aid the states "in the establishment of vocational schools and classes."

The workers in physical education have, with few exceptions, been entirely unable to conduct satisfactory studies, investigations, or reports. This is due mainly to their insufficient and unscientific training. Many are giving physical examinations who are totally unfit by training, or experience, to detect defects in heart action, in lung, feet or other important structures. Having the limited training of the typical school of physical education, they have been unable to introduce or promote, on the basis of study or conception, striking and important movements in the education or health field. The playground movement, the Boy Scout movement, the Social Center movement, have arisen in the minds of those outside the physical education field. As a group, the teachers of physical education are unable to conceive or conduct experiments, investigations or surveys demanding, as these do, scientific and thoro training. To appreciate the importance of better trained teachers of hygiene and physical education and scientific work related to this whole question of health care, maintenance and development, we need only to enumerate some of the problems most in need of investigation.

What courses are essential in the preparation of a teacher of hygiene, a teacher of physical education? What is the minimum requirement in hours and years? Should human anatomy with dissection be studied? Should the physiology provide laboratory work of a scientific kind? Is it essential to require bacteriology?

Should this teacher have philosophy and ethics? How much chemistry should be required? Is sociology important? Is economics necessary?

What is the relative importance of formal gymnastics, games and dancing? If the teacher is a woman, how much heavy apparatus work should be given? Should she be able to swim, play baseball, basketball, and soccer?

Should practise teaching be obligatory before graduation? What would this requirement involve in hours and standards? How far is practise teaching of classmates capable of substitution for practise teaching of children?

What is the exact nature of the effects of physical education of a particular kind upon the vital processes of the school child? How do these effects compare with the effects of school life with restricted or with no physical education? What is the efficiency of the educative process with and without games of a particular kind? How great a participation is necessary to provide in school the margin of motor activity essential for the health and welfare of the child? Are the minimum essentials of a game's program identical with the minimum essentials of a formal gymnastic program?

Do Swedish gymnastics interfere with the elasticity of the voice? Do all formal gymnastics of whatever variety interfere with the development of the voice? Is it true as some vocal, elocution, and dramatic teachers suggest, that all formal gymnastics tend to restrict, tighten and bind the individual and hence to hinder a natural rhythmic flowing type of expression in voice and in movement?

Are there any conclusions regarding the desirable temperature of the gymnasium? Should this be the same as that of the schoolroom? In a recent investigation it was found "that children in classrooms with closed windows and ventilated by mechanical methods were more subject to respiratory diseases not sufficiently severe to keep them from school attendance than were the children who were in classrooms kept at the same or lower temperature and ventilated wholly by open windows." Is circulated air, 60 per cent humidity, and 65° temperature, injurious to health? Should a bath follow gymnastic

exercise? If showers are not available what should be the procedure?

Is it true that the development of tuberculosis in school children is facilitated by the practise of deep breathing following the gymnastic exercises? Should breathing be natural and follow as a consequence of activity which produces increased respiratory need, or should it be artificially developed? How much of the foot troubles of pupils in high school is due to the prevailing methods of gymnastic instruction and how much to prevailing styles of shoes? What could be done in a gymnastic way to prevent weak and fallen arches? Is there from 50 to 80 per cent of defective spines in high school girls, as some investigators report? How much of this is due to the prevailing types of physical training in the schools?

The war has shown that a great number of men suffer from war neuroses after shell shock. Studies of these cases indicate that they represent individuals with defective nervous systems. How many of these were caused by present methods in hygiene and physical education, and how many could have been prevented by applying to all children the best methods for child care and training? Does school over-pressure enter in the causation of the neuroses seen in children? Is Terman moderate in the statement that "of the 18,000,000 children now in public schools the lives of probably a half million will be rendered miserable failures because of one or another of the neuroses?" How far would intelligent control and direction of the play life of all school children prevent the development of idiopathic epilepsy? What about dementia praecox? Is it not reasonable to suppose that by intelligent and wise study of cause thru a centralized agency much of the waste of this kind could be removed?

An important item as a cause for rejection of the men called to the national army was underweight. Does this represent lack of food or lack of power of assimilation? The record of most men in the cantonments shows an increase in weight. This followed a course of very active

physical training. How many cases of rejection would have been accepted if proper and thoro physical training had been provided in the whole period of school life? If the power of assimilation had been developed in childhood would it not only have kept these children in good weight, but also have prevented much disease due to infection occurring in weak and run-down bodies?

Fisk says, in speaking of the draft examinations, "The most superficial analysis shows very clearly that at least 60 per cent of these rejected men owe their impairments either to ignorance or neglect." Is it not reasonable to hope that an effective organization for child hygiene and physical training could correct and prevent a large part of the ignorance and neglect? While we may not look forward to a social adjustment for all members of society by which all ignorance and neglect will be removed, we may with some hope expect to see in the near future federal and state provision for child hygiene and physical training in line with the beginnings in this field recently made by the states of New York and New Jersey.

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V

AN AMERICAN INTERNATIONAL INSTITUTE FOR EDUCATION

In international relations the war has hastened the realization of good hopes. Possibilities have suddenly advanced to probabilities of a better understanding among nations, and we in America may confidently anticipate large benefit from new intellectual and spiritual, as well as new commercial and financial ties with the sympathetic peoples of every continent whom we have joined in a stupendous struggle for truth, honor and justice.

Military victory over Germany and Austria, chief criminal disturbers of the world's happiness, seems comparatively near at hand. When this is secured, the immediate goal of the present associates in arms will have been reached. But, plainly, a greater goal lies ahead, the attainment of which is likely to be harder than winning success in the glowing cause that now so largely absorbs our thought, the goal of lasting cooperation with our allies for the common good.

After the war, when wearied peoples must needs begin anew their daily tasks under the burden of bewildering losses, when traditional jealousies may again awake suspicion and conflicting national interests evoke old enmity, when anxious rivalries are certain once more to beget disturbing irritation, when the existing friendships of nations will be increasingly subject to the crafts and assaults of a desperate and revengeful foe, who can only profit by dispute—then will inevitably be required a determined joint effort of the enlightened among the opponents of the Central Powers everywhere to nurture the mutual confidence that now strengthens them all.

The one field where untrammeled cooperation to this end can begin at once is education. No one questions the moral integrity of the educational authorities of any of the Allied

nations. It is inconceivable that from any group of them could issue such a mendacious manifesto as the *Es isi nicht wahr* pamphlet, signed soon after the beginning of the war by a sorry lot of German professors, ready to spread the poison of untruth, themselves envenomed by false doctrine. The attitude of such professors, just because they were professors of high place and by our expectation therefore absolutely honest, has caused a violent revulsion of feeling against all German teachers, and the notorious ninety-three will have to acknowledge publicly their wrong-thinking and expiate publicly their wrong-doing before any of them or their colleagues can be readmitted to the frank fellowship of scholars. No one questions, furthermore, the eagerness of the educational authorities of any of the Allied nations to use their influence for disinterested ends. And this influence, all will agree, is huge. Universities nowadays have as important a function as the monasteries of the Middle Ages in supplying national leaders. That no one can doubt who calls to mind the numerous names of sometime professors, down to Masaryk, the latest addition to the eminent group, not to mention the President of the United States, who for good reason are guiding the destinies of the world. Education, in truth, is the watchword of the hour. All classes recognize its power. It is acknowledged to be the only safe basis for the ideal democracies that inhabit and delight our dreams.

We are all being educated to a new conception of patriotism, seeing it superbly grow from more to more into a vivid sense of obligation to humanity. The youth of our time are starting life with a consciousness of the beauty as well as the power of international fraternity. Those who are fighting on foreign soil in the common cause of right are growing aware that the walls and partitions of their old narrow intellectual abodes are being torn away. They are speedily learning that, as Coriolanus put it, "There is a world elsewhere," a world of feeling as well as of frontier, and their views of public affairs are being transfigured by a vision of the federation of mankind.

Over twenty-two years ago (in June, 1896) I was bold enough to publish an article of considerable length, in the *Revue Internationale de l'Enseignement*, on Les Universités de France et d'Amérique, in which I urged a continuous interchange of students between France and the United States, advocated the establishment at French universities of a new type of doctor's degree, the Doctorat de l'Université (de Paris, Bordeaux, etc.), and pointed out the unexcelled opportunities for graduate work even then in some departments of some American universities, in the hope not only of making conditions of study in France more appealing to Americans, but also of inducing at least a few French students to cross the Atlantic.

It may not be without interest to readers of the EDUCATIONAL REVIEW to see from the opening of that article how curiously it anticipated ideas that now extensively prevail and hopes that are on the way to generous fulfillment.

"Il se produit en ce moment un mouvement important dans le monde universitaire français pour encourager les étudiants Américains à venir en France. Actuellement presque tous les Américains, qui cherchent à l'étranger un complément d'études se rendent en Allemagne. D'où vient cette préférence? quelles sont les raisons qui ont écarté jusqu' à présent les Américains des centres universitaires français et par quels moyens serait-il possible de lever ces obstacles?. . . . . .

"On me permettra de dire d'abord que je suis tout à fait sympathique à la tentative qui se fait en ce moment, et qu' à mon avis c'est en France que l'étudiant américain doit venir. Du reste, je suis sûr qu'il le fera si les Français lui offrent les ressources d'instruction dont il a besoin, et lui ménagent le même bon accueil qu'il reçoit toujours en Allemagne.

"Si je ne me trompe, tout annonce à présént une réaction en Amérique contre les méthodes allemandes trop exclusivement suivies jusqu'à ce jour. Nous commençons à nous apercevoir que nous sommes presque entièrement germanisés, et que ce fait est fâcheux. Nous commençons à

nous révolter contre des méthodes qui paraissent souvent ne pas distinguer l'or des scories, qui donnent à tous les faits la même importance, pourvu qu'ils soient nouveaux, et qui ne tiennent aucun compte de la nécessité de présenter ces faits d'une manière claire et attrayante. L'Allemagne a fait de nous des esprits scientifiques, c'est-à-dire sérieux, patients, exacts, impartiaux, profonds. Nous avons reçu de bonnes leçons et nous en avons beaucoup profité. Mais en même temps les Allemands ont exercé sur nous quelques influences fâcheuses, et nous nous tournons vers les Français pour nous aider à les combattre. Ce qui nous manque, c'est l'esprit de discernment, la clarté et la limpidité du style, l'ordre qui subordonne l'accessoire à l'essentiel, l'art de la mise en oeuvre,—toutes qualités, qui contribuent tant au charme et à l'utilité des livres français, et qui, lorsque vient s'y ajouter la maîtrise du sujet, les rendent incomparables.

"Or, si l'on demande pourquoi les étudiants américains de lettres et de sciences sont peu nombreux en France, la cause n'en est pas très difficile à expliquer.

"Dans le passé les Universités françaises n'offraient guère de ressources à l'étudiant avancé, et il lui fallait aller en Allemagne où l'enseignement supérieur était mieux adapté à ses besoins. Aujourd'hui la situation est quelque peu changée et en France et en Amérique. En France, un vrai système d'enseignement supérieur à été établi; en Amérique, le désir de venir ici commence à se manifester, surtout dans les universités de l'est. Pour prouver ma dernière assertion, je puis dire qu'en ce moment trois des étudiants qui ont été envoyés à l'etranger par l'Université de Harvard passent leur année à Paris et travaillent sur des sujets aussi différents que la philosophie, l'histoire, et la philologie romane;[1] et il y à beaucoup d'autres anciens étudiants de Harvard qui s'occupent ici de sciences, politiques, etc. Je dois ajouter—ce qui est la chose la plus importante—que tous sont con-

[1] The three here referred to were Charles M. Bakewell, now Professor of Philosophy at Yale; James Sullivan, now State Historian at Albany; and myself, now Professor of Comparative Literature at Harvard.

tents de ce qu'ils ont trouvé, et dans quelques cas, au lieu de passer ici un semestre seulement, comme ils en avaient d'abord l'intention, ils ont décidé de rester au moins deux semestres, et peut-etre plus.

"On ne peut pas espérer, bien entendu, que l'exode en Allemagne cesse tout d'un coup. N'y eût-il pas d'autre cause, l'exemple du passé suffirait pour empêcher pendant quelque temps qu'il s'établisse un grand courant vers la France. Il y à si longtemps que les Américains vont en Allemagne qu'ils se tournent instinctivement vers ce pays comme vers la terre promise de la science; ils sont encouragés aussi par leurs professeurs, qui savent eux-mêmes ce qu'on peut y gagner, et qui ont pris l'habitude de regarder l'enseignement supérieur en France comme superficièl, ou non existant.

"J'ai sous la main un livre qui donne la carrière académique de 850 professeurs américains qui enseignent dans dix-neuf Graduate Schools (c'est-à-dire: Écoles des Hautes-Études, où personne n'est admis sans avoir étudié auparavant quatre années dans une Université); et je trouve qu'il y en à 155 qui ont le doctorat allemand. Autrement dit, parmi les maîtres qui dirigent les hautes études de nos Universités, on en compte au moins un sur six qui possède le diplôme allemand, et il s'en faut de beaucoup qu'ils représentent tous ceux qui ont passé une année ou deux en Allemagne et qui sont revenus chez eux prendre leurs grades. Vraiment l'influence de l'Allemagne sur le monde savant en Amérique est énorme."

The movement, started by a few Americans then studying in Paris, which this article was intended to promote, received cordial support from prominent French scholars, who were alive to the large bearing of the proposed interchange on future national friendships, and it soon led to the establishment of a doctor's degree not too difficult for a young American graduate to obtain, as well as to a much livelier interest in the Americans who afterwards sought instruction in France. Not so readily did the French take to the idea of coming to America to study, largely, of course,

because of the expense involved, but also because it was too decided a break with old practise. French students in general were unaccustomed to going abroad, and such as needed to acquaint themselves with the English language naturally took the easy road to England. I recall, moreover, even now with amusement, how frankly my beloved master, Gaston Paris, exprest to me his conviction that American English was not what his compatriots ought to learn. He admitted, to be sure, that it might be safe for them to come to Boston (for, as he said, he had not discovered any objectionable intonation in my voice or provincialisms in my speech), but he feared American English was for the most part like Swiss French, or worse. Such an objection he would not raise now. While I write these lines the first detachment of some 120 young French women are driving thru New York, having accepted the offer of the Association of American Colleges to pay their main expenses for a stay in the United States long enough to secure them an A.B. degree; a group of twenty French boys will arrive within a few days to get practical training in the Springfield High School; and another group of twenty French soldiers will also soon be here to enter our colleges. All these parties come with the approval and financial support of the French Government. The doors of our educational institutions stand open, never to be shut. Thru them hosts of foreigners will in the future gladly pass, to their advantage and ours.

The first French student whom I helped to persuade to cross the water was M. Charles Cestre. During the years 1896–8 M. Cestre carried on advanced research in English at Harvard. Later he took the degree of Docteur-ès-lettres at the Sorbonne and became a professor at Bordeaux. Last year he was French Exchange Professor at Harvard, three years, as it happened, after I had myself been invited by the Rector and Faculty of the Sorbonne to lecture there. The orbit of the circle is complete. Professor Cestre will be the first incumbent of a newly established chair of American Literature and Civilization at the Sorbonne, and

I for my part am now trying to get established an American International Institute for Education, one of the chief objects of which will be to promote the same sort of interchange of students with France (tho now not only with France, but also with other friendly nations) which I was eager for twenty-two years ago. The lessons of this personal review are manifest: the internationally minded students of one generation are the internationally minded teachers of the next; international intercourse is forwarded most enthusiastically by those who have enjoyed the benefits of it. If the great body of our people are ever brought to understand even vaguely the imperative necessity of deeper knowledge of foreign lands, many leaders of opinion in this direction must speedily be developed. Only if we give men and women of every state opportunities for enlightened travel, bring educated foreigners to discuss with educated Americans matters of common interest, and get honest information concerning one another spread broadcast among nations, will rapid progress be made towards international friendship.

Educational authorities of the United States have long recognized the importance of the acquaintance of foreign professors with their institutions, as well as of their professors' acquaintance with foreign institutions, and several systems of exchange professorships have been brought into being during the past fifteen years. Harvard and Columbia have been foremost in this movement, but other universities both in the west and in the east have regularly sought to secure eminent lecturers from different parts of the world. The disposition to and the possibility of such cooperation have been incalculably strengthened by America's entrance in the war, and much closer relations among men of note in the lands that trust one another are bound to be established without delay. What is now true of mature scholars will be still truer of the younger men who are preparing to carry on this intellectual work. Already some seven thousand foreign students are enrolled in American colleges and universities. In a decade there may be

seventeen thousand. If so, we have an immediate duty. We must make ready to satisfy these emissaries and sureties of good-will.

The American Council on Education was called into being, under the pressure of war, to serve not only as a means of easy communication between educational associations of the country and the Federal Government, but also as a clearing house of opinion and a starting point of action in the American educational world. Its first name was the Emergency Council on Education, but since it soon became evident that most of its proposed activities were permanent in character, demanding far-sight and far-planning to bring them to satisfactory fruition, and since its program was not only national in scope but involved cooperation in a distinctive national way with similar councils in other lands and with foreign governments, its name was changed to the one it now bears.

The Council is composed at present of delegates from some twenty national associations of educational institutions, societies of scholars, boards and foundations, and may be enlarged by vote of the Executive Committee. No such all-embracing organization, representing almost every form of American education, ever previously existed in this country. Its power for good has already been demonstrated and its likelihood of permanence increases steadily.

Before the Students' Army Training Corps was established, the War Department eagerly availed themselves of the facilities provided by the Council to make the Government's wishes regarding the colleges known thruout the land, and they have since openly testified to the important help they have received from the Council by its prompt and efficient cooperation with them in making the Corps a success.

The Surgeon-General has committed to the Council the arrangements for the training of ten thousand nurses in American colleges to which women are admitted, another mark of the Government's confidence in the Council's strength.

A judicious Committee on Education for Citizenship are now working on extensive plans to bring home to our young men and women better than has hitherto been done their privileges and, still more, their duties as future guides of a land seemingly destined to play a conspicuous part in advancing civilization.

At the request of the Council on National Defense, the Council has made all the arrangements and secured the money to pay for the reception of a very distinguished British Educational Mission headed by the Vice-Chancellor of the University of Cambridge and the Vice-Chancellor of the University of Manchester, and including eminent representatives of the Universities of Oxford, Glasgow, Dublin, London, and Birmingham, sent here by the British Government to inquire into the best means of procuring closer cooperation between the educational institutions of Great Britain and America, an end greatly desired on both sides.

Such opportunities of service as this last mentioned lie particularly within the province of the Committee on International Educational Relations, who have received the official sanction of the Government for other plans that they have made with similar objects in view. The following gratifying letter from the Secretary of State, sent by request to the Secretary of the Council in the absence of the Chairman of the Committee, is here made public for the first time:

THE SECRETARY OF STATE
Washington, August 15, 1918.

DEAR PRESIDENT CAMPBELL:

On July 6th Professor Schofield left with Mr. Phillips, the Assistant Secretary of State, a memorandum concerning the Committee on International Educational Relations of the American Council on Education, requesting that this Government authorize the Council to state that their further efforts in connection with the Committee on International Relations have its approval.

This memorandum has received the most careful consideration and in reply I beg to inform you, as requested by

Professor Schofield, that the Government is in cordial sympathy with the high purposes of the Committee and earnestly hopes that the execution of the plans, as outlined in the memorandum, will result in strengthening the friendly relations existing between the United States and other countries.

Sincerely yours,
(Signed) ROBERT LANSING

President P. L. Campbell

This Committee are now intent on creating in New York City an American International Institute for Education, the objects of which are as follows:

1. To supply Americans with information regarding the educational institutions of foreign lands and to supply foreigners with information regarding the educational institutions of America.

2. To facilitate the entrance of foreign students to American educational institutions, assist them in securing a just valuation of their academic attainments and degrees, and give them such individual guidance as they may desire.

3. To endeavor to obtain scholarships for the most deserving of such students and to make personal connections for all who need these in the furtherance of their work.

4. To stimulate and, so far as possible, provide funds to enable American young men and women of promise to go abroad for purposes of study, and to secure them access to authorities there in their special fields of inquiry.

5. To plan with foreign institutions for the interchange of lecturers and teachers, and to try to make the stay of eminent visitors in America widely influential.

6. To establish bonds between international societies formed for social, commercial, and intellectual intercourse.

7. To effect among scholars the world over closer cooperation in research.

8. To arrange conferences to discuss ways of achieving wise international agreements.

9. To encourage the publication of books regarding the

history of foreign nations, as well as of America, which will tend to correct misinformation and dispel prejudice.

10. To procure thru the many agencies of education a more general understanding of the interdependence of peoples, to the end of developing in all leaders the international mind.

There is no need here to go into details regarding the organization of this proposed institute. Suffice it to say that the final control will rest entirely in the hands of the American Council on Education and that whatever gifts it may obtain to help it to carry on its work will in no way affect its independence. The Board of Management will be made up of the officers of the Institute, and the Committee on International Educational Relations, a body now composed of eight university professors with special knowledge of foreign educational conditions. This Committee, however, will eventually be enlarged to include the chairmen of Committees on Special Subjects, who will be chosen by delegates of academies, foundations, and learned societies of national importance and will therefore be recognized by all as competent to pass upon questions of scholarship and to give good advice to students in their special fields. With the support of the numerous educational institutions that they represent, and with the help of such educational experts, the Committee ought to have unique strength in carrying on the work they have undertaken.

It is hoped that the American International Institute of Education will eventually form part of a Union of International Institutes of Education similarly constituted in sympathetic lands, which could work in close cooperation. In such an event, each institute (of which there should be but one of its kind in any one country) would be entitled to appoint a National Director at every other institute, who would participate in the deliberations of the Board of Management of the institute to which he was accredited, as well as convey educational information both to and from that institute to his own country.

If this result were achieved, each institute would be in-

ternational in character within itself as well as within the Union. The Directors-in-Chief of the different institutes, with such other persons as the different Boards of Control might designate, would form a Council to consider questions of common policy, thus further emphasizing the international nature of the undertaking, and its complete devotion to the ideal of an unfettered republic of arts and sciences.

The advantages of such a union are clear. They include the avoidance (*a*) of duplication of effort to the same end, (*b*) of expense in making collections of the same material and in supplying the same sort of information, and (*c*) of having various, perhaps conflicting, agencies in the same land, all liable to the suspicion of narrow national interest.

Such institutes, furthermore, would inevitably become centers of international cooperation and be certain to exert large influence in promoting international friendliness. The act of any nation in establishing one within the union would be a witness to its good faith in seeking increased intellectual intercourse with America, not primarily for selfish advantage but for the common profit.

The proposal of the Committee to establish an American International Institute for Education does not, of course, depend on the establishment for allied institutes in other lands. But the Committee feel that they ought to be far-sighted in their plans, and endeavor to create an organization which would so commend itself to foreign agencies as to be adopted by them with as little need of change as possible. Various foreign bodies are now working on similar educational projects, but all aim at purely national advancement. These would probably be abandoned if the United States could in advance indicate a better way of attaining a better end—that of world-wide educational association, with the sole desire of bringing nearer thereby a mental and moral federation of the world.

No other land, for obvious reasons, is so well fitted as the United States to take the initiative in such an enterprise. No time could be more suited than the present to start the movement, for all the Allied countries are eager to cement

the spiritual bonds created by the war and all recognize that by education more than by any other force mutual understanding (not understandings) can be brought about.

Finally may be mentioned a movement soon to begin in which the Committee see large possibilities of good, and for which they, with others who are interested in it, ask the support of educators in all parts of the country, a movement, namely, to induce each state legislature to establish Memorial Fellowships, in memory of those from their state who fall in the war, whereby in the future the most promising young men and women of that state may be enabled, after they have taken a college degree at home, to study abroad in one or other of the lands of the Allies. It is surely not too much to expect that every state in the Union would welcome such an opportunity to equip its best-fitted citizens for enlightened leadership in the nation, build up among its own residents a body of experts on conditions in foreign lands, and, not the least, help to promote achievements in science, literature, music and art, which would redound to the honor of the whole land. Such fellowships would show to the Allies in a striking way our appreciation of the incalculably great service they have rendered us in the preservation of our liberties, and bind them more firmly to us. But in establishing them we should be expressing our gratitude chiefly to our own youth who have sacrificed their lives for the welfare of their land.

Our heroic dead deserve memorials. Marble monuments and bronze tablets are far less valuable, far less permanently inspiring, than tangible tributes to the aspiration of the living, continual incentives to new distinction. We could in no better way commemorate the young men on our Honor Rolls of war than by encouraging others of their type to emulate their idealistic devotion and try to win places on our Honor Rolls of Peace.

WILLIAM HENRY SCHOFIELD

HARVARD UNIVERSITY

VI

DISCUSSIONS

A NEW TRAINING COURSE FOR HEALTH INSTRUCTORS[1]

This course, which is a definite innovation in public health work, is being inaugurated to meet the problem of supplementing the health nurses and physicians who are needed in increasing numbers abroad as the war continues. War revelations have shown us that the civil population of this country, is, at the same time, threatened with a menacing increase of preventable disease.

The association has come to the conclusion that, since public health work is mainly educational, young women with teaching ability are well qualified to enter the field, thus furnishing a new source of supply for public health workers and relieving the specialized workers for overseas service.

The purpose of this course, designed to train a new type of health worker, the health teacher, is:

To release trained nurses for the positions here and abroad which demand their specialized training.

To increase the number of public health workers much more rapidly and to a greater extent than would be possible if the nursing profession were to be relied on as the sole source of supply.

To aid communities in meeting the serious shortage of physicians and nurses by providing new health forces to work for the protection of the civilian population against epidemics and preventable diseases, the menace of which will be greatly increased by war conditions.

To utilize teaching ability in a field where the work is essentially educational and where there is

[1] A course open to normal school and college graduates is being established in 1918 by the Wisconsin Anti-Tuberculosis Association at Milwaukee, Wis.

exceptional opportunity for growth, advancement, and individual initiative.

To train, in the briefest possible time, a limited number of selected women in the fundamental knowledge of health conservation and disease prevention and to equip them to supervise the health and physical condition of children and adults of the civil population.

The course will hold its first class early in September, 1918, at the University Extension building, under the personal direction of Dr. E. V. Brumbaugh. Dr. Brumbaugh is particularly well fitted to direct this course, since, having received first educational experience as a teacher, principal, and school superintendent, later medical experience as a physician and city health worker, he is typical of the new worker, the fusion formed from the grafting of medical science to educational knowledge.

MILDRED C. EVANS

MILWAUKEE, WIS.

VII

REVIEWS

Educational psychology. By KATE GORDON. New York. Henry Holt & Company, 1917. 294 p. $1.25.

Applied psychology. By H. L. HOLLINGWORTH AND A. T. POFFENBERGER. New York. D. Appleton & Company, 1917. 337 p. $2.25.

Educational psychology is fairly representative of the present-day tendency of writers of psychological literature to discuss all phases of mental phenomena in terms of experimental evidences instead of theorizing from an introspective basis. The book is written in a free conversational style that carries the reader along with attentive interest and minimum of effort. The discussions are couched in the familiar practical language of the everyday educational world so that the interpretation of principles laid down is readily made with little or no chance for misunderstanding or inaccuracy. The material is mechanically well organized altho the references to the findings of different experimenters and investigators might have been rendered more effective and usable for the reader if they had been set forth under numbered or lettered paragraphs. The experimental material to which reference is made is bibliographed in the back of the book in a numbered list and the references thruout the discussions are made by these numbers. This is a good point in technique of bookmaking as it saves space and avoids repeating titles of references after each chapter.

The treatment of Growth of Human Structure, Growth of Behavior, which includes instinct, motor capacities, and sensory capacities, and the discussions on The Learning Process, Imagination, Observation and Report, Memory, Reason, The Transfer of Training and Ideas, and Attention, Feeling, and Will are complete enough to give an account of the findings from the most important experiments that have been carried on in these fields. Many of the

experiments are described in sufficient detail to serve as a helpful guide to teachers of educational psychology in conducting similar experiments in connection with classroom procedure.

The author, however, fails to discuss in any adequate degree the significance of the results of these experiments as bearing upon the solution of educational problems and as a guide to educational practise. The last three chapters on The Psychology of Language Teaching, The Teaching of Drawing, and Arithmetic, are more a discussion of devices than an application of psychological principles to the teaching of these subjects. The author evidently overlooked an opportunity for doing the thing that must come next in the development of educational psychological literature, namely, the application of Whole Method in Memorizing, Creative Imagination, Observation and Report, and the like, to the teaching of definite bodies of subject matter in reading, arithmetic, drawing, geography, history, literature, foreign language, and science. The book is, however, an excellent effort in the right direction and should stimulate those who read it and use it in classes to work out into the field of definite application.

Applied psychology, by H. L. Hollingworth and A. T. Poffenberger, Jr., is a timely book that will undoubtedly have a great influence upon the study of psychology in general and upon its practical applications in particular. The material is mechanically well organized so that each chapter is a comprehensive unit and usable without regard to the other discussions, while at the same time the interrelations between the problems treated in the various chapters is definitely brought out. The language is so free from technical terminology and implications that the layman will find the book readable, interesting, and of practical value. On the other hand, the application of fundamental psychological principles is so obvious that the student of psychology will get a comprehensive view of the significance of psychology as a factor in developing modern civilization. The treatment of heredity, sex and age, en-

vironmental conditions, work, rest, fatigue and sleep, and drugs and stimulants lays down the practical factors and conditions that predominate the behavior of human beings in any field of action, whether it is machine shop, law, schoolroom, medicine, army, or what not. Having set forth these factors and conditions in a comprehensive manner, the authors discuss the methods of applying psychology to special fields and then illustrate the methods by applying them to the fields of: the executive, the workshop, the market, the law, the social workers, medicine, and education.

The entire work is of such a character that it will have a considerable influence upon the work in experimental psychology and upon the teaching of general psychology. The tendency of general psychology is always to become too metaphysical. The tendency of experimental psychology is to become too formal and hence too detached from the practical problems of human behavior. *Applied psychology* shows how to employ practical forms of human behavior as the experimental material for discovering psychological laws and principles. The laws of psychological effects of illumination, for example, can be derived from studying conditions and results in workshops, banks, schoolrooms, mercantile establishments, and such, better than by merely studying the physiology of vision and by trying a few formal psychological experiments. This point of view should go far in breaking down the feeling that psychology as a science is general, theoretical, philosophical, and hence more cultural than practical.

H. W. Nutt

University of Kansas

An exceptional volume is *International law codified*, by Pasquale Fiori, Professor of International Law at the University of Naples, which has been translated from the fifth Italian edition with an introduction by Professor Edwin M. Borchard, of Yale University. Professor Fiori's treatment of international law is highly suggestive and in many respects novel. He would even go so far as to change its

name in order to have its scope and content better understood and more widely appreciated. He prefers the French *Droit des gens*, or even such an expression as the law of mankind in substitution for the now familiar international law. He would have it the object of this science to investigate and determine the international rights and reciprocal duties which must belong to every member of human society and to fix the legal rules covering such rights and duties and the legal measures designed to protect their fulfilment (p. 35). (New York: Baker, Voorhis & Company. 1918. 750 p.)

A really massive contribution to American economic history has been made by Professor Arthur M. Schlesinger, of Ohio State University, in his stout volume entitled, *The Colonial merchants and the American Revolution*. His treatment of this highly important topic is the result of original investigation long and successfully pursued, and the product is in high degree creditable to American scholarship in general and to the author in particular. (New York: Columbia University. Longmans, Green & Company, Agents. 1918. 646 p. $4.00.)

VIII

NOTES AND NEWS

Ecclesia Docens

One of the most delightful qualities of the English people is their capacity for frank self-examination and self-criticism without cant and without concealment. These traits have rarely been more clearly manifested than in a report recently made public by an important group of men and women who constitute what is known as the Archbishop's Committee on the Teaching Office of the Church.

After careful study and deliberation the members of this Committee unite in agreeing that there is justification for most of the criticisms of the Church for its failure to deliver its message effectively. The causes of the failure are found to be in part general, such as a gradual severance between sácred and secular affairs, absorption in material aims, lack of Sunday observance, and unsatisfactory education. In addition several special causes are found to be at work, including the failure of theological training, the separation of religion from life, and intellectual sloth. The intellectual weakness of the clergy is frankly admitted, and much is said of their lack of intellectual interests and concerns.

The report finds that the whole fault by no means lies with the clergy. The laity have also failed, particularly in the maintenance of sound home influence to impart religion into the hearts of children.

This important report and its constructive recommendations will well repay reading and study by clergymen and theological teachers in this country. It is contained in a book of nearly 200 pages, published by the S. P. C. K., at the nominal price of 2s.

Women in Prussian universities Among the by-products of the war that are in lighter vein is an extraordinary speech recently delivered in the Prussian House of Peers by the well-known classical scholar, Professor von Wilamowitz-Möllendorf of the University of Berlin. It seems that altho the Berlin professors still begin their lectures with the word Gentlemen, their hearers are almost exclusively women. The speech in question was an argument for lowering the university standards for men while using the utmost severity towards women who wish to learn. Wilamowitz sarcastically observed that the universities have been turned into girls' schools and that a very considerable number of the women in attendance were nothing but little girls in short frocks. These girls get into the university by reason of certificates which, Wilamowitz says, have no value whatever. He adds that the result is to reduce the Berlin professors to the grade and duties of fourth-form masters in the secondary schools.

It is a matter of record that the number of women entering the German universities increased from 3693 in the winter preceding the war to 6527 last winter. The number at the University of Berlin alone grew from 880 to 1322. Wilamowitz and his colleagues do not like this development and he has no hesitation about speaking energetically and sarcastically about it in the Prussian Parliament.

Iowa State Teachers College The Bulletin of the Iowa State Teachers College for April, 1917, contains the detailed report of an inside survey of that institution made conjointly by a committee of the faculty and a committee of laymen between March 1 and June 1 (*sic*), 1917. It was followed and acquired additional publicity by a supplement, prepared by Homer H. Seerley, president of the college, and presented at the meeting of the National Council of State Normal School Presidents, held at Atlantic City in February of the present year.

The report has been compiled in a spirit of protest. "The Iowa State Teachers College," says President Seerley in his supplement, *verbatim et literatim*, "has been surveyd and surveyd by Legislativ Committees, by State Boards, by the National Bureau of Education, by Representatives of Foundations and by self-appointed individuals notably curious, honest investigation and otherwise. Most of these alleged attempts have been desk or paper surveys combined with numerous questionnaires for officers, professors and outsiders to answer, chiefly based upon conceptions and propositions that were largely irrelevant and immaterial. In nearly every undertaking the information that was collected was treated by the compilers and analyzers as evasions or as inconsistencies and hence the conclusions that were reacht could have been just as easily obtained from the opinions of the surveyors and tabulators as they were from the selected data that was publisht as studies of the questionnaires that had been submitted. It had become necessary as a protectiv measure for the Faculty of the Iowa State Teachers College to have an Inside Survey conducted by those who actually knew from experience this class of institutions."

The report itself is a detailed statement of the facts of administration, of the program of studies and courses of instruction, and of the outer and inner activities of the college. There is also a description of the buildings with a number of illustrations. Both the report and the supplement consciously refrain, as is stated, from making recommendations for change or betterment in existing conditions —a process that will make necessary still another survey of this survey in order to arrive at any sort of definite conclusions. In the long run this is perhaps in this particular instance as well. An inside survey is neither so convincing nor actually of so great importance as an outside survey, presupposing, of course, that this has been put into competent hands, since it is utterly impossible for the inside surveyor in most cases, in the light of his own familiarity with them, to see things differently from what they are.

"Victory" How that word will sound some day! What a meaning it will have to all the peace-loving world! And how proud that "Other Army" will feel that it helped to hasten the great day!

That "Other Army"—do you know what it is? It is the army of civilians which, without roll of drums or fluttering of colors or glitter of sabers, is helping the army of the Allies to crush the Kaiser and Kaiserism to earth. It is the army of Business. And every jobber, merchant, retailer and shopkeeper is a brave part of it, a powerful part of it, a necessary part of it, for it is in their division of business that the greatest salesmen are employed. Salesmen and saleswomen whose experience, skill and courage in selling the merchandise of peace make them past masters in the selling of Liberty Bonds and War Savings Stamps.

Victory depends as much upon the quick and steady sale of these investments as it does on the valor and courage of the armies of the Allies. You know that and you must not forget it. Money is the power behind the will to fight of the allied European governments and the Government of the United States of America. And the Fourth Liberty Loan and War Savings Stamps must bring in this power.

Sell them for Victory. Enroll your great armies of salespeople in the battle now and keep them enrolled until victory is won—by the Allies! If the Allies win Victory will have a new meaning—*Peace*.

It is up to the "Other Army" of the U. S. A., and you business heads are the leaders of this army.

PIONEER DIVISION
National War Savings Committee
51 Chambers Street, New York
Space donated by *Educational Review*

Statement of the Ownership, Management, Circulation, Etc., Required by the Act of Congress of August 24, 1912.

Of EDUCATIONAL REVIEW, published monthly at New York, N. Y., for April 1, 1918.

STATE OF NEW YORK } ss.
COUNTY OF NEW YORK }

Before me, a Notary Public in and for the State and county aforesaid, personally appeared NICHOLAS MURRAY BUTLER, who, having been duly sworn according to law, deposes and says that he is the Editor of the EDUCATIONAL REVIEW and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily paper, the circulation), etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, EDUCATIONAL REVIEW PUBL. CO.
Address, 116th St. and Amsterdam Ave., New York City.
Editor, NICHOLAS MURRAY BUTLER.
Address, 116th St. and Amsterdam Ave., New York City.
Managing Editor, None.
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